

the LUTHERAN



LUTHERAN WORLD SERVICE

MOBILE DENTAL CLINIC

世界信義宗香港社會服務處

TOOTHACHE IN HONG KONG

The church sends a dentist (see page 14)



Too Late

PEOPLE WERE getting a bit restless, but we decided to postpone the start of funeral service for a few more minutes. A sister of the deceased was flying from the coast and was expected to arrive at any moment. There had been no word from her about any delay in coming.

The organ droned over the same melodies again and again. Finally, when a half hour had gone by and still no word from the sister, I insisted that the service begin.

AS WE WERE leaving the grave, one of the members of the family told me that they had finally heard from the missing sister.

"Bad weather grounded her plane," he reported. "It's really tragic, Pastor. When John was alive, none of us went out of our way to visit him. After he was dead, we dropped everything and came here. But even that was too late for my sister."

How tragic, I repeated to myself. And how much more tragic if people turn to Jesus only at the time of death. What opportunities they miss to build up an enduring friendship not only for this life, but for the life to come.

—ROBERT H. THURMAN

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldshiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D., D. Edmund C. Arnold, William E. Keister, W. Emerson Reck, LL.D., Rev. Charles T. Sardeson, Rev. Joseph Sittler, Jr., D.D., R. Marshall Stross, Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Church in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

ctic Circle Chaplain	
By Arthur L. Eves	11
Law Your	
Money Working	
Charles T. Sardeson	14
Each a Child to Pray	
By Eleanor H. Dean	19
There Are No	
Christian Lawyers	
By R. E. Huldshiner	21
Recruits Wanted for	
Bull-Headed Society	
By Robert E. Karsten	24
Church in the News - -	4
Washington - - - -	10
Overseas: Germany - -	36
News in the Churches:	
Central States - - - -	38
Delaware - - - -	42
Iowa - - - -	37
Kentucky-Tennessee - -	51
New Jersey - - - -	41
New York City - - - -	38
Nova Scotia - - - -	50
Ohio - - - -	38
Pacific Southwest - - -	46
Pa.: Lehigh Valley - - -	41
Texas-Louisiana - - - -	45
Washington, D. C. - - -	43
West Virginia - - - -	44
Western Canada - - - -	48
Eve Larson with NATO	39
Five Make a Family -	26
Personal Problem Clinic	32
Books - - - -	33
In Conclusion - - -	54

THIS WEEK . . .

● WE NEVER FORGET members of our families and congregations who are far from home in the nation's armed forces, but sometimes they feel forgotten. Even chaplains often think of themselves as "forgotten men of the church." We try to secure for *The Lutheran* stories of what chaplains are doing, and this week we have a good one—from Arthur L. Eves in Alaska (page 11).

● WE'RE SO ACCUSTOMED to the annual Lutheran World Action offering that we may get the idea it's a routine business, and lose sight of the enormous human problem to which it is an answer. In reading "I Saw Your Money Working" (page 14) you will glimpse some of the throbbing reality involved in "World Action." Pastor Sardeson of First Church, Carlisle, Pa., gathered data for the story while visiting in Asia last month. He is making an 80-day round-the-world tour as chaplain on a Cook's cruise.

● ELEANOR DEAN of Syracuse, N. Y., is a convert to Lutheranism from Judaism, and wrote in *The Lutheran* of March 8 about her experience in learning to pray as a Christian. This week she continues with a description of teaching her son to pray (page 19).

● DR. HULDSCHINER was once a skiing instructor in the Alps, hid out in Rome during World War II, came to New York as a correspondent for Italian newspapers, and since 1954 has been an assistant editor of *The Lutheran*. He has a Ph.D. degree from the University of Florence. This week he reports on a "Faith and Life" institute attended by lawyers (page 21).

● "THE BULL-HEADED SOCIETY" (page 24) is composed of those who refuse to conform to what's expected of them. Robert Karsten, who invites membership applications, is pastor of Pleasant View Church, Indianapolis.

THE CHURCH IN THE NEWS

Seminary plan advances

When the Lutheran Church in America is organized in June, 1962, it may have 13 theological seminaries. The new 3,200,000-member church will be formed by merger of the United, Augustana, American Evangelical and Suomi Lutheran churches if all take final and favorable action this year.

During early stages of merger negotiations, observers thought that realignment or merger of the theological seminaries might prove to be one of the thorniest problems facing the LCA. This month it looked as if the problem might be well on its way to solution.

Two weeks ago *The Lutheran* carried the news that a firm of management consultants had recommended merger of Gettysburg and Mt. Airy seminaries at a new "urban-oriented site." The joint committee of the administrative boards of the two Pennsylvania institutions was to consider the plan later this spring.

Last week the news spotlight shifted to Illinois, where an Inter-Seminary Committee representing the Augustana, Chicago, Grand View and Suomi seminaries announced agreement on a constitution and plan of consolidation for the four schools. Consultations between the four had begun in 1958.

Merger may come soon

The plan of consolidation will be submitted for approval to the boards of the four schools, Dr. Donald Heiges, dean of Chicago Seminary and spokesman for the committee, said. It will then be referred to the churches or synods which control the institutions. The committee hopes that favorable action can be completed this year.

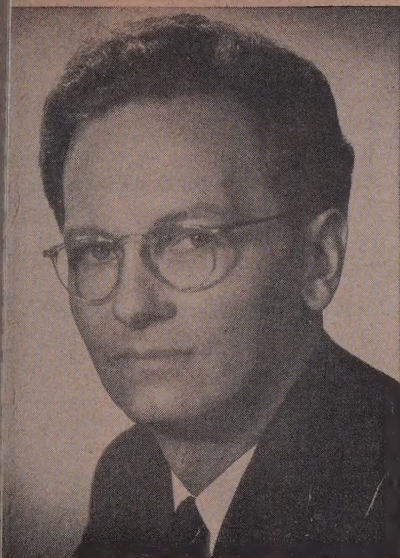
Name of the merged institution will be The Lutheran School of Theology in Chicago. Exact location of the future institution has not been decided, but will not be permanently established "on or near any site now owned or used by any of the parties" involved. On a temporary basis, the new seminary may operate "on the present sites of Augustana Seminary and Maywood Seminary until it has established a seminary elsewhere," the committee agreed.

If the Pennsylvania and Illinois mergers are accomplished, the new church would have nine seminaries. The others would be at Columbia, South Carolina; Springfield, Ohio; Fremont, Nebraska; Berkeley, California; Minneapolis, Minnesota; Saskatoon, Saskatchewan; and Waterloo, Ontario.

Who'll be Number 22?

Four of the United Lutheran synod presidents who met for their annual conference at Pittsburgh last week might almost have drawn lots to determine whose synod would make a historic decision.

According to the ULC procedure for ratifying merger into the Lutheran Church in America next year, each synod must vote just as it does in approving or rejecting an amendment to the ULC constitution. Majority approval by two thirds (22) of the 32 synods is required. As soon as the 22nd synod has approved



DR. DONALD HEIGES
Reports progress

he recommended constitutional change, the ULC will be committed to the merger. ULC synod conventions get under way this week as South Carolina and Virginia meet. If all synods take favorable action, the 22nd and decisive affirmative vote can occur during the week of May 22. The third of the four synods scheduled to meet during that week could cast the deciding ballot. The four are the Pennsylvania Ministerium and the New Jersey, Ohio, and Texas-Louisiana synods.

"Manpower deficit" cited

A report prepared for the ULC Board of Higher Education cited a need for 444 additional pastors to serve United Lutheran congregations and agencies. It said this "manpower deficit" was not likely to be remedied in the near future. ULC seminaries will graduate 212 men this year, the report continued, with the "college and seminary pipeline carrying

a relatively static and disappointing manpower load of about 1,500 candidates."

The report listed 308 parishes as needing pastors. It said the Board of American Missions could "utilize" 148 ministers.

Synod presidents questioned the totals. They said that of the congregations without pastors, only 238 were "in a position to call and support a pastor." The mission total was predicated on a large increase in funds, they added. The president of a large eastern synod said the manpower supply was sufficient since synods benefit when there are enough pastoral vacancies to permit ready advancement or movement of pastors.

African church leaves council

The seven South African churches that are members of the World Council of Churches had differed about supporting their government's strict race separation policy (*apartheid*). Anglicans had attacked the policy, but some Dutch Reformed groups strongly supported the regime's program.

Last December representatives of all seven groups attended a consultation arranged by the World Council to discuss the issue. Dr. Franklin Clark Fry, United Lutheran Church president and chairman of the council's central and executive committees, presided.

Six of the seven—including two Dutch Reformed bodies—adopted a statement rejecting "unjust discrimination" because of race and saying that "no one who believes in Jesus Christ may be excluded from any church on the grounds of his color or race."

Dissident group was the 133,000-member Dutch Reformed Church of Africa, smallest of the three Dutch Reformed bodies holding council membership. It admits only whites into mem-

bership and has given strong support to the government's policy, although a minority group within the church has protested its racial exclusiveness. Last month the church's general synod voted to withdraw from the World Council.

Charges are refuted

Some church leaders accused the World Council of "un-Christian tendencies and doctrine" which they said are "preparing the way for communism." Others issued an appeal to all three Dutch Reformed groups to walk out of the council.

The charges drew a sharp retort from Dr. W. A. Visser 't Hooft, WCC general secretary. He noted that the world body was not "connected with any political ideology or system." He called its actions an appeal to the "Christian conscience" and said they should "command the support of all men of good will."

Plea for a changed attitude came also from Dr. Abraham J. van der Merwe, chairman of the Federal Council of Dutch Reformed Churches in South

Africa. He asked political equality for all racial groups and called on the Dutch Reformed churches to "reassess the task" in view of the changed conditions in Africa.

World Council membership among South Africa's churches remained seven as the small Moravian Church in Western Cape Province applied for admission to the world body.

Missouri plans Michigan college

Educational program of the Lutheran Church—Missouri Synod will be expanded by establishment of a new junior college near Ann Arbor, Michigan, it was announced this month. Dr. Martin J. Strieter, treasurer of the church, said a 210-acre site had been acquired near the University of Michigan's north campus about two miles east of Ann Arbor.

The two-year school will train future pastors, teachers and deaconesses for the church. A maximum of \$6 million has been allocated for buildings and equipment. The college is expected to open in September, 1963, with a coeducation enrollment of 400.

"This new junior college is a response of the Missouri Synod to its steadily increasing growth rate and for an enlarged educational capacity," Dr. Strieter said. The synod now operates two seminaries, a senior college, two four-year teacher colleges and nine junior colleges.

The Missouri Synod also recently purchased a 246-acre tract near Oakland, California, as a site for a college or seminary. Decision about use of the ground will be made by the 1962 triennial convention. It is now a guided-missile base on which the government holds a five-year lease.

28 states bar discrimination

Civil rights survey conducted by the American Jewish Committee and the



WORLD COUNCIL LEADERS
Drs. Fry and Visser 't Hooft

Anti-Defamation League of B'nai B'rith has disclosed that 28 states have laws banning racial or religious discrimination in public places.

The study showed that 19 states have set up Fair Employment Practices Commissions. Five states ban discrimination in segregation in private housing. Additional civil rights laws under consideration in state legislatures could bar racial distinctions in housing, public accommodations, employment, education, and on licenses or certificates.

More scrolls discovered

A unique archaeological expedition swept through the caves near the Dead Sea where the now-famed biblical scrolls had been found. The Israeli army provided field equipment and searchlights as 60 amateur and professional searchers combed every inch of the isolated caverns of the Judean desert.

Biggest find came when an amateur archaeologist stumbled on a rock in an inner cave. Under the rock was a hole containing a basket with metal tools and pins and a leather bag which held at least 70 fragile rolled manuscripts. Prof. Yigael Yadin, head of the expedition, said the material probably came from the period of Simon Bar-Kochba, leader of the revolt against the Romans in the second century. Followers of Simon had sought safety in the Judean caves.

The material was said to be in good condition. The precious manuscripts were flown back to Jerusalem where they will be opened and examined by experts.

Showdown looms in Poland

A trial of strength between the Roman Catholic Church and Poland's Communist government was seen developing as the April 16 elections neared. Voters had no choice, since in Communist elec-

tions there is only one ticket. The question was whether Roman Catholics would cast their votes or remain away from the polls.

Communist Party chief Wladyslaw Gomułka had urged a big turnout of voters. Cardinal Stefan Wyszynski had not disclosed his attitude, but reports said bishops and priests had advised parishioners to ignore the elections.

Roman Catholic leaders had recently expressed concern over worsening church-state relations. An agreement made in 1956 to permit religious instruction in schools and to observe church holidays had been badly eroded. Communist leaders said they expected to eliminate all religious teaching in the schools by 1963. At the same time, church strength revealed itself on many fronts. Only half the 459 deputies in the Polish Sejm (Parliament) were Communist Party members and at least 200 deputies were active church members, according to recent reports.

In a Palm Sunday sermon, Cardinal Wyszynski accused the regime of trying to pry Polish Roman Catholics away from their church. He urged church members to profess their belief in God openly and courageously. Believers faced "many difficulties ahead" because of "organizations for hunting down God in souls and destroying traces of his existence in our personal life," the cardinal declared.

Purpose of missions stressed

A sharp warning was issued by a Lutheran missions executive last month against efforts to conduct economic and social welfare programs "in isolation from the preaching of the Word." Dr. Arne Sovik, director of the Lutheran World Federation's department of world mission, said such projects in Asia and Africa should not be carried out "apart

from the traditional mission and younger-church structure."

"Attempts of the church to serve the world without missionary involvement are theologically and spiritually suspect," Dr. Sovik wrote in *Lutheran World*. He called such programs "acting as if man lived by bread alone." At the same time, he decried evangelistic efforts "without a concern for serving the world in its physical need."

An increasing number of health and welfare projects are being promoted by church agencies apart from missionary efforts, Dr. Sovik said. He called for "strengthened evangelistic effort" along with "an expanded, thoughtful and Christ-motivated welfare and economic development program."

African co-operation praised

A Swedish Lutheran bishop of an African church praised the continent-wide ties among Lutherans on the dark continent. Bishop Helge Fosseus said in Stockholm that LWF efforts had helped produce strong inter-Lutheran co-operation across national lines in Africa. The bishop heads South Africa's 160,000-

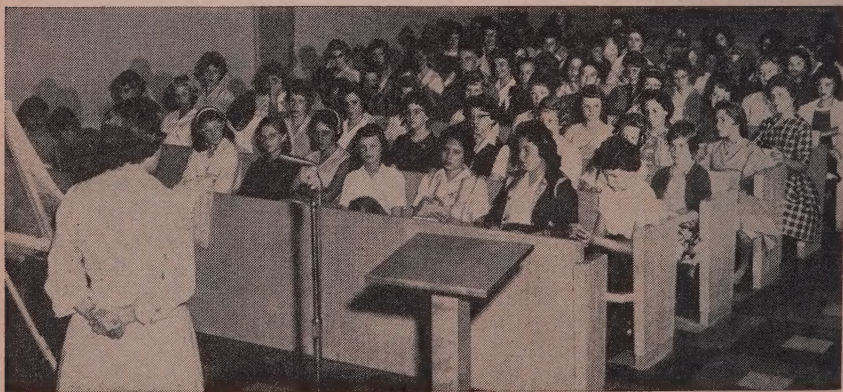
member Evangelical Lutheran Church the Zulu-Xhosa-Swazi region.

All-Africa Lutheran conferences helped meet the Africans' "longing for unity," Bishop Fosseus added. Because of national divisions and language problems, the bishop said he did not expect any "continental organic merger." He expressed the hope that the regional churches would "develop their church life together."

Meeting in Louisville, bishops of the 1.2-million member African Methodist Episcopal Church urged that more Negro teachers and pastors from America be sent to Africa. American efforts in that direction would "counteract the Islamic charge that Christianity is a white man's religion," they said. The Negro denomination's statement also urged "that we learn to drop racial discrimination" and show "Africa and the world" Christian and democracy mean what they say.

Wants missions re-appraised

Christian missions — especially programs for the conversion of Jews — are "totally ineffective" and should be reconsidered, a prominent Jewish leader



TEXAS CHURCH RUNS SCHOOL FOR BABY-SITTERS

Registered nurse teaches class of 100 boys and girls at Trinity Lutheran (Missouri Synod) in Amarillo. Instruction is given on responsibilities of sitters and parents.

red. Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, told a conference of Temple Brotherhoods that some missionary activities "put a premium on disparaging the beliefs of other religious groups." "Such invidious missionary activities constitute a kind of religious imperialism which, like colonial imperialism, is out of harmony with the modern era," Dr. Eisendrath declared. He said "new adherents are embracing Judaism in ever-increasing numbers" although the Jews have no organized "conversion programs." The only way to make one's faith appealing to others "is to demonstrate that one's religion is practiced with nobility and not merely preached with zeal," the Jewish leader added.

Churches have "peace corps"

Plans of the U.S. government to set up Youth Peace Corps in which young men and women would spend a year or more in voluntary overseas service had recently been announced. Church spokesmen pointed out that under sponsorship of the World Council of Churches and the National Student Christian Federation a similar program has been in operation since 1947.

The Rev. C. Frederick Stoerker, U.S. director for the "Ecumenical Voluntary Service Projects," said in New York this month that 1,100 young people from 55 nations would participate in the work-camp projects this summer. About 250 will be from the U.S. Included in the 1961 projects are building of a center for narcotics addicts in Hong Kong; a memorial park in Hiroshima, Japan; and an interracial youth camp in South Africa. Seven projects are planned within the U.S. The campers spend five weeks laboring on the construction or renovation work. They pay their own expenses.

Lutheran program gains

Response to a Lutheran laymen's "World Brotherhood Exchange" in which part-time missionaries would serve abroad at their own expense has been "amazing," according to the Rev. Conrad Braaten of Los Angeles, sponsor of the program.

Mr. Braaten said 14 dentists from the Minneapolis area have volunteered to serve three months every two years in mission clinics or dispensaries. He said the program would eventually have hundreds of professional men and women, skilled workers and students ready to serve where they were needed.

Recruits should be (1) financially-independent farmers, engineers or builders who can spend a period of time in mission fields; (2) physicians, dentists or nurses who can devote two or three months at a mission clinic or dispensary; and (3) students who will form "Christian cells" at universities in mission lands to counteract anti-Christian propaganda, Mr. Braaten said.

Headquarters of the group is on the campus of the new California Lutheran College at Thousand Oaks, near Los Angeles. Started by laymen of The American Lutheran Church, it now seeks to include all Lutheran bodies.

And so forth

A united Lutheran Church will be organized by missions working in the new West African republic of Cameroun. About 13,000 Lutherans are affiliated with U.S. and Norwegian missions.

Lutheran Brotherhood, fraternal life insurance company of Minneapolis, gave \$109,316 in 1960 to its local "branches," which are composed of insured members in Lutheran congregations. Funds are used for church supplies, building programs or other local needs.

KHRUSHCHEV VERSUS KENNEDY

PEOPLE OF LAOS are so uncivilized as not to want to kill each other. Even the royal army doesn't take war seriously. Last month as enemy forces were moving toward the capital city, the Laotian army spent a day enjoying foot races, a wrestling match, and a torchlight parade in the evening.

"At least ten men die on each side every day," the economics minister of the Laotian government, Ngon Sananikone, complained. "Ten men is a lot for us. We are a small country and don't believe in bloodshed."

But peace-loving Laotians are squeezed in a power struggle of global proportions. Nikita Khrushchev had chosen their country as the first place to test the toughness of President John Kennedy. At little risk to Russian interests, a seven-year investment made by the United States can be liquidated. The U.S. may be proven to be irresolute in Southeast Asia.

THE U.S. SPENT \$250 million since 1954 in training and equipping the Laotian army. The small kingdom of Laos, according to U.S. policy, was to be a buffer state blocking a Red advance into such big countries as Thailand, Burma, Malaya, Indonesia.

The dilemma for President Kennedy was whether to risk involving the United States in a hopeless little war for a country that has no desire to defend itself, or to exhibit U.S. weakness in fulfilling its commitments in Asia. Either way Khrushchev stood to gain by discrediting Kennedy as the new leader of the free world.

The Kennedy reply was 1) to wheel

a mighty war machine into position and 2) to use every channel of diplomacy offering Khrushchev a compromise that would avert war. The compromise is "neutralize" Laos, turning over the problem to a 14-nation conference (including Red China)—which is the sort of conference Russia has been demanding for months.

The conference would set up a coalition government in Laos with Communists in important places. Leader of the Laotian government would probably Souvanna Phouma, whom the Russians want as premier and whom the U.S. is now ready to accept.

TO BRING the fighting in Laos to an end before the Reds conquer the whole country would be some sort of victory for the U.S., even though Reds eventually gain control of the Laotian government. Not on the schedule for Red conquest may be South Viet Nam, another segment of the shattered Indo-China which the French lost at Dienbienphu. The U.S. now gives South Viet Nam massive military and economic aid.

Biggest problem in Asia for the Kennedy administration will be to fall back to a defense line that can reasonably be defended, and to spend great energy building up the economy of friendly nations so they will not be easy victims of Communist propaganda.

President Kennedy has demonstrated to Premier Khrushchev a deadly seriousness of intention of leading the U.S. into war if moderate diplomatic overtures are not accepted. The pattern has been set for more serious crises which will follow, for example, in Berlin.

G. E. R.

Arctic

Circle

Chaplain

Under the flag and the radar domes,
thousands of men lead a lonely life

by ARTHUR L. EVES

MY PARISH is the largest in the world. It covers 586,400 square miles and is accessible only by light plane. I serve the men stationed at the sites of Alaska that help America live in peace. Some of these radar sites rest in the hills of the interior where Alaskan Indians live; others are on the coast among Eskimo villages.

Fly along with me as I visit our site men at a place called Utopia. It is anything but a utopia. As we approach it the one-way runway comes into view. For good measure, the runway is also elevated which means that you must land flying toward the mountain range and take off away from it. Will we stop in time?

No worry! The pilot even has to give more power in order to get up the hill

to the end of the runway. But when we take off you will think you are on a roller coaster swooping down into the valley.

I don't see any bears playing tag on the runway today so we should be all right. Last time three crossed just as we were landing. They get into the buildings, too.

I REMEMBER that last trip for another reason, too. Just after I had cleared with the security guards (they don't even trust the chaplain), a young man from North Carolina was waiting for me. His name was Pete Graf.

"Want to go gold-panning with me, Chaplain?" Pete asked. I knew that what he wanted was to get away where we could talk.

"Sure, if you come to services tomorrow," I said. He hadn't been very active.

"If I get some gold for the offering plate, I will," he said half-jokingly.

We did go gold-panning. I didn't find much color in my pan and my back got sore, but I did find out something about Pete. He had received a "Dear John" letter from his girl friend back home and was pretty blue.

The next day he was at the chapel with the others. He even brought a friend. I took the choir and organist out of my brief case as usual and put them on the tape recorder. Unfortunately, the tape broke that day so I announced: "Gentlemen, we will sing the last two verses *a cappella*!" Pete laughed louder than anyone else.

ANOTHER TIME at Cape Lisburne, almost before I dropped my B-4 bag or took off my parka, someone was knocking on the door. It was a boy from Nebraska. Bob Young was his name.

He had told me before that he would like to enter the ministry. He knew I was going to look into it for him. I told him how to proceed in order to be accepted by a seminary and get an early

release so that he could enter the fall class.

Bob is one of three young men who have expressed a real interest in the ministry since I have been up here. It helps to take the misery out of this circuit flying when you can share in guiding the young men. And they're a good help in other ways, too.

As Bob sat there thinking of what I had told him and counting the cost in terms of years and yearnings, I said to him: "Bob, how would you like to help me in the service tomorrow? You have done a fine job in having things ready for me and of continuing Bible study when I'm not here. But what I have in mind is for you to lead the service."

Bob's eyes lit up. He wanted to do it but he wasn't sure he could. Standing up there with the chaplain in front of your buddies isn't the easiest thing to do.

"O.K., Chaplain, I'll do your work for you if you'll go down to the Eskimo village with me tonight and help lead a songfest in the community hall."

"It's a deal!" I said.

WHEN WE GOT there, the families were sitting along the walls and on the floor. One of the men started singing a hymn. Everybody joined in even if they didn't know the words. The singing increased in fervor until every religious song and every folksong that anyone knew had been sung. Then somebody asked the headman to lead in a dance.

You have never seen such creativity. The dance is always about some experience of the group, usually hunting or fishing, and it is made up as they go along. The skin drums beat out a rhythm while the actors tell of the great whale hunt or the year there were no caribou. It is all done with the use of hand and body movements, punctuated by the grunting sound of the walrus and seal.

Arthur Lawrence Eves, 37, is a U.S. Air Force chaplain stationed in Alaska. A native of Altoona, Pa., he studied at Franklin and Marshall College and Gettysburg Seminary, was ordained by the Central Pennsylvania Synod, served congregations in Espy and Steelton, Pa., is on his first tour of duty with the Air Force. Pastor Eves



wrote this article about chaplains stationed in Alaska after talking to several of his colleagues, incorporated his own experiences into the composite story.



WORSHIP IN THE ARCTIC BASE CHAPEL
The service is held when the chaplain gets there

It was a wonderful evening lasting seven hours—after all, this is the entertainment, social life, culture and recreation of the whole village. The only thing to equal such a songfest would be a blubber feast, I am told. Especially when the feast is topped off with a dessert of snow and seal oil sprinkled generously with sweet, wild berries.

THE NEXT DAY, which is always "Sunday" if I'm holding a service, all the men off-duty were urged to attend the chapel. A good number usually respond. If nothing else, it's something different from the regular routine. Bob served as liturgist with as much enthusiasm and creativity as our Eskimo friends had shown the night before. It increased his desire to let his studies for the ministry started.

The chaplaincy along the Arctic circle is a real adventure of excitement and travel on one of America's last frontiers. But it is not without its disappointments, its hazards of travel and its loneliness.

I'll be glad to get back to my family in the South just as every one of my parishioners will be. But when I am weary and worried, ready to start chew-

ing on my mukluks, I remember that our Lord had no place to lay his head or to call his own. So, I throw my thermal underwear in my B-4 bag and get ready to catch the next plane to Utopia, Unalakleet, Tin City or Fort Yukon.

No, it isn't much of a sacrifice. I'm carrying the truth of our Creator to the men who are the eyes and ears of a great nation that has its foundations established on the very spirit of truth which these dedicated men represent. It's an opportunity.

WELL, HERE we are at Utopia. I'm getting so used to it I didn't notice we had landed. Look, there goes a bear now. Too bad your camera wasn't ready. We may see some more when we go gold-panning. Maybe we can go right after my lecture on moral survival this afternoon.

"Hi, Chaplain. Who's your friend? Hope you can stay more than three days this time."

That's the security guard. I know I can't stay more than three days unless the weather forces me to stay. But it is good to hear him say it.

I SAW YOUR MONEY WORKING

***Lutheran World Action dollars bring hope in Hong Kong
as in many other cities and countries around the world***

BY CHARLES T. SARDESON

THE WOMAN looked up at me from her fruit stand—in a crowded tenement district in the heart of Hong Kong,—and said, “We are still very poor, as you can see—but ours is now a poverty with hope . . .”

That is the story of thousands of refugees in Hong Kong—the more fortunate ones, those who have been aided by Lutheran World Service. For many thousands more there is just poverty, the gnawing, desperate kind that leads to the most dismal of all emotions, hopelessness.

Wei Ying is not yet forty. Her mother, her five children under fourteen, and her husband live together when he is not in the hospital trying to recover from tuberculosis. The Ying family had been living on the top floor of a tenement house. He was a cook when his health permitted but with a crippling sickness work was hard, and long absences in the hospital made life in the crowded, dismal spot at the top of the dirty building almost unbearable. When the desperation became too great, when every possession of the family had been sold, Wei Ying appeared one day at the Lutheran World Service headquarters and declared:

“I need help—I cannot carry on alone any longer. Hoping that my husband would recover and return to work, I did

not appeal for assistance before. I kept on hoping as month after month passed—and today, there is nothing left, not even a home, for we have now been evicted from our building.”

After careful consultation and discussion LWS provided Wei Ying with a fruit stand, clothing, food rations for six months. Through its student sponsorship

“I need help. I cannot carry on alone any longer.” Chinese woman wants Lutheran



rogram, her two elder children are now in school. Wei Ying earns enough from secretarial work and fruit-selling to keep the family going. The husband, released from the terrible tension of seeing his family disintegrating, has also returned to health and will soon work again. That is why Wei Ying can look up from her little stand and exclaim with a much stronger voice than she has known for some time: "We are still poor . . . but ours is now a poverty with hope."

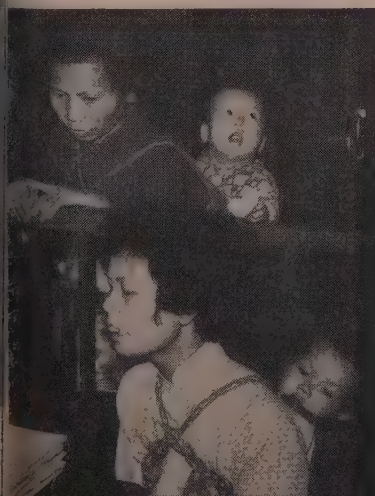
IN HONG KONG are more than a million refugees who fled in recent years from China to escape the tyranny and the slave labor of Communist rule. The story of a carpenter in Shanghai is typical. Being judged politically unsound, he was taken from his home and sent to slave labor in the district of Chung Shan. Just a mile from the place he

worked was a river and across it lay Macao and freedom. One night he swam across. There were many others who also tried but did not make it. This man did, and later in Hong Kong, Lutheran World Service gave him simple tools and now, once again, he is independent and free.

Statistics seem cold until you realize that every statistic is a person. Families living on sidewalks are much more than statistics. So are those 600,000 refugees crowded into tenements throughout the city. Can you imagine your family living in a concrete room ten by twelve feet with 2,500 other people living the same way in the same building? That is the population of a single housing unit in Hong Kong today.

Such buildings have been able to get many people off the streets and out of caves and those miserable little shacks that keep burning down. In the single night when I was in Hong Kong this spring two fires raged. One burned shacks leaving a thousand families homeless. The second burned out 1,700 families. That is why one room in a housing unit must serve for at least five people, and frequently more. That means a young married couple must share their one room with at least three other adults and perhaps some small children, for children do not count in the determination of occupancy.

*World Service card to help
her feed her hungry family.
Your gifts are the answer.*



TWENTY-FIVE hundred people in one building, four hundred on one floor, and on one floor there are two faucets and two latrines. The courtyards between the buildings swarm with children, and adults too. One small room cannot hold children very long.

But there are those without any floor at all, with nothing but sidewalks and dirt under them, whose fondest dream is not for draperies, or a TV or a refrigerator.

tor, or even a chair. It is just for a floor—something to sweep and keep clean, something to eat on and to sleep on, something to put a little child on. Just a floor.

AMONG THE hundreds of thousands of refugees there is almost constant hunger and disease, and poverty beyond our imagining. Ninety per cent of the children need dental care. Thanks to Lutheran World Service many are now fortunate enough to get it.

The mobile dental van tours the city rendering free dental service on a regular schedule. Another mobile unit of LWS distributes milk and crackers.

In a recent month the mobile units gave dental care to nearly eight hundred people and distributed 80,000 cups of milk with 2,800 pounds of crackers. Children know the schedule of the milk mobile and stand in long lines waiting for its arrival. With the first glimpse of it their delighted cry goes up and others

pour out of the buildings to join in the line.

During my recent visit to the city, I stood for a few minutes near the distribution window in the Kowloon center as people streamed by to receive their gifts of rice and canned pork for the month. That window with its gifts is life itself to thousands of refugees. In a single month 30,000 persons are fed. Without such help, many parents and children who are now living in "poverty with hope" would not be alive at all.

But Lutheran World Service goes far beyond the mere necessity of trying to keep people alive. A dynamic program of rehabilitation is in progress daily. Children by the hundreds are being sent to school. (In 1959 there were 450,000 children of school age in Hong Kong.) Families are given grants of money and equipment to begin businesses and trade so as to be self-supporting.

Vocational training centers are set up where men and women are trained

Hong Kong shack city. . . . In upper center of picture is new housing project





This family lives in the street

uch crafts as photography, porcelain painting, tailoring, bookkeeping, accounting. An active program of cottage industries is carried on. But even beyond these evidences of Christian concern for people, each month in the high hills beyond the crowded city, neat little stone houses are being completed. Into these new homes with an abundance of fresh air, with enough guidance and equipment to manage small farms, and with the rebirth of hope, the neediest families are placed.

WHEN CHANG YAM was married, life was filled with bright promises. The small farm he managed in China was precious in his eyes and he was eager to build it up. But rumors began, then real stories arrived about neighbors who were having to give up their farms to the government. Some were being sent to labor camps, some were imprisoned.

Chang Yam, his wife, and four children fled to Hong Kong, but there are no farms in a crowded city and soon poverty and despair overcame the family. Wang Chang held the family together as

faithfully as she could after her husband became sick and was taken to a hospital. With four children, however, she could not work. Having sold everything, she came at last to the office of LWS. She had heard that some farmers like her and her husband had been resettled and she dared to hope. In the office she declared:

"We are farmers. My husband may recover from his dreadful illness if we are in the clean air and away from the evils of the city. Without your help, there is nothing we can do." Right now that family is waiting to be placed in a new resettlement farm located in the hills behind the city. The two oldest children are in school and the family is being supplied with clothing and food each month.

IT IS A DRAMATIC experience to drive through Hong Kong, especially when you meet those dedicated to the high task of helping. Teachers, pastors, mission leaders, LWS staff members—they are a busy and spirited group. I spent the day with Dr. Charles Reinbrecht, veteran of many mission problems and accomplishments. He pointed out the places where schools and churches are going to be blooming before long.

With deep awareness of the need for ministry, he showed us where amazing work has already been accomplished and where, as he puts it: "Prayers are being answered daily." His conversation the day we were together was woven through with one exhilarating phrase: "Ten years of work, and ten thousand baptisms." That is the record of the work in Hong Kong.

What a harvest place is there. People are torn loose from their homes. They are without home and work and friends. They are adrift in a vast sea and the undercurrents are treacherous. They are



Smiles . . . the food ration was received

reaching out as never before in their lives for help and hope. Some of them are able to touch the helping hand of Lutheran World Service.

Under the able direction of Dr. Ludwig Stumpf, his staff, the missionaries, teachers, and many others who are ministering in the city and throughout the territory, the church is alive and serving. Those who are reached remain poor, but when there is a knock on the door they can go to it out of curiosity and not out of fear. Along with freedom they have friends.

Ho Yun came out of a room where twenty-five people were living together in misery with dampness and foul air and pungent smells. Her husband died, leaving her with four children. In her extremities she turned to LWS. Through these good new friends her children were placed in school and Ho Yun was able to find work. Returning recently from the school where she went to visit her children who are now clean and happy, she expressed the deep emotion of thousands like her:

"My despair has turned into hope—I went to visit my children and all I can say is—God bless you."

Lutheran World Action in 1961

GOAL FOR "World Action" in churches the National Lutheran Council (in the U.S.) this year is \$4,179,000. Additional funds are being gathered by Canadian Lutheran churches.

About one-tenth of the World Action money (\$400,000) will be spent at the service centers and in other types of ministries to members of the armed forces.

Biggest part of Lutheran World Action funds (\$2,400,000) is scheduled for projects of the Lutheran World Federation—international church aid, co-operative mission projects, resettlement of refugees.

AMOUNT FOR Lutheran World Relief programs is \$600,000. This amount is multiplied many times over in the results it brings because much of it is used in distributing clothing which Lutherans give in the spring and autumn collections, and also U.S. government food supplies.

Last year in Hong Kong, for example, Lutheran World Relief distributed 200 tons of clothing, 7,146 tons of food, valued at \$1,625,903. Communities in Jordan received clothing, food, and medicines worth \$1,000,421. Total gifts sent to 18 countries were valued at \$12,979,418.

Ten dollars for LWA may bring hundreds of families relief supplies worth \$200.

Trying on the clothes the Americans sent



Teach a Child to Pray

Maybe begin with "Now I lay me . . ."

It go on from there as soon as a

child acquires some skill in using words

BY ELEANOR H. DEAN

I USED TO THINK that there is lots of time to teach small children to pray. I had grown up in an orthodox Jewish family and had become a Christian after reaching maturity. Out of the excitement of a new-found faith came the desire to teach our three-year-old son who God was and how to talk to him.

I wasn't sure how to begin. But I got help. When Mike entered Sunday school a friend in church gave me a book of prayers for children. "Use it as a guide," she advised me. "As he grows older help him to pray from his heart."

I'll always be grateful to her. The little book included the well-known "Now I lay me down to sleep," and since I knew that other parents taught it to their children, I did too.

Mike learned it too well. After a while he just rattled off the words, and something my friend had said, together with recollections from my own childhood where prayer had been mainly a mechanical exercise, struck a warning note. I knew it was time to advance to another prayer, one about Jesus.

IN SUNDAY SCHOOL, Mike learned the song, "My Best Friend is Jesus." He sang it to his favorite picture of Jesus in the dresser. When we went anywhere



the picture had to go too. It was small and just fit into his pocket.

He knew the story of the picture and told it by shouting, "That's Jesus going up to heaven!" He couldn't read but I had explained the words under the picture, "Lo, I am with you always."

One day we were shopping at a neighborhood market. Mike got away from me, and I couldn't find him in any of the aisles. I went to the check-out counter and told the clerk. She found him. "You better stay close to your mother, little boy," she warned. "Your mother is your best friend."

"No, she's not," Mike insisted. "My best friend is Jesus!"

The clerk looked at me and asked faintly, "Does he mean the Lord Jesus?" Reaching up for my hand, Mike told the clerk Jesus is mommy's best friend too.

THAT NIGHT I selected a new prayer, "Jesus, tender shepherd, hear me." It's only four lines and Mike learned it quickly. He clung to that prayer for a long time.

Then, one night he asked if I knew any other prayers because he thought he was too big to say, "Bless thy little lamb tonight." I asked if he'd like to select his own prayer from the little book.

He learned the Lord's Prayer and we talked about it. Using this prayer as a guide, we made up our own words: "Dear Lord, we thank and praise thee for this day. Help us to thank thee for all things, especially for Jesus. Please send him again soon. Bless and watch over us this night. Watch over our loved ones near and far. Forgive us when we fail thee. We pray in his name. Amen."

AT AGE TWELVE, Mike said he was too grown to have me sit on his bed and hear his prayers. He's wanted his dad and me to come in and say goodnight

but there would be no more sitting on bedtime prayers. It's inevitable that as a child grows, he'll lean less and less upon his parents. I have found, though that in spiritual growth the "leaning" becomes more upon God's grace and less upon one's own resources. To me, this is the secret of spiritual growth.

One evening I dropped in on friends who were putting their two-and-a-half-year-old daughter to bed.

"Wouldn't you like to hear her say her prayers?" the mother asked. The child closed her eyes, folded her little hands, and began to recite, "Now I lay me down to sleep."

This incident reminded me of our child's first prayer, and at the same time recalled to mind a 16-year-old who told the church school class that she says, "Now I lay me down to sleep."

She said she never added anything to this childhood prayer but that as she grew older, the prayer became more meaningful to her.

ANOTHER STUDENT said he figured that people—mostly adults—pray when they have a problem of some kind. Since his only problem was geometry, which isn't religious, he added, he found nothing to pray about, except when he recited the prayers in the Service Book on Sunday.

When the teacher told him it would be quite natural to take God into the classroom and even discuss geometry with him, the boy said, "That sounds like something from way out."

There was a time when I believed God was "way out." But I have discovered that communion and fellowship with him can be a constant, daily source of joy.

It's a marvelous revelation to know that God is never "way out" in any circumstance and prayer is never burdened with fear—only with faith.

There are no Christian lawyers

But numerous Christians
are lawyers. It took 50
men two days to try to
figure out that puzzle

BY ROBERT E. HULDSCHINER

NEW YORK was excited about the arrest of an elderly derelict who had killed a four-year-old girl in his dingy tenement room. Fred Thompson confessed his crime. Crowds shouting: "Kill the killer," were picketing the police station where he was held.

At almost the same time 50 men of the legal profession heard a fellow lawyer offer a prayer for Fred Thompson. . . . Give him a right understanding of himself and of thy promise; that, trusting wholly in thy mercy, he may not place his confidence anywhere but in thee . . ."

Said William Stringfellow (Harvard Law School, '56): "I thought we should pray for Thompson because . . . in the utter forlornness of his existence he is everybody's brother."



THIS HAPPENED in the quiet meeting room of a Greenwich, Connecticut, mansion which is now an Episcopal retreat center. Lawyers, law professors, and law students had convened for a week-end conference on "Christianity and law." The incident was significant because Bill Stringfellow was praying out of his awareness of man's isolation from man. One important objective of the conference was to help overcome that isolation.

But the prayer interlude was just one of the many varied moments during that week-end at Seabury House last month. To try to weave them all into one strand would be misleading. There were people of many backgrounds and persuasions at the conference, and no set topic kept them talking about the same thing.

What united them was their common profession and the fact that they had come at their own expense to a conference about faith and life at which they were equally free to say "I believe" or "I don't believe." Many chose to say, "I don't know."

The conference was one of the Faith and Life Institutes for which the United Lutheran Board of Social Missions' Social Action Department provides encouragement and guidance. These institutes are an American adaptation of the German

Evangelical Academy movement where people of similar professional interest get together with a minimum of formality and a maximum of free expression and talk about their work in the context of the Christian faith.

The conference on Christianity and law began in a small way. Prime mover was Pastor Rufus Cornelsen, the Board of Social Missions' director for social action. He talked with William Ellis, young Harvard graduate who had been active in Christian organizations as a student. Formerly a Congregationalist, Ellis is married to a Lutheran girl who was equally active in Christian student work. Both are members of Advent (ULC) Church in Manhattan.

Ellis, formerly an assistant U.S. attorney and now assistant counsel to a New York State investigation committee, is a man of clear convictions. The church, he says, has lost contact with the modern world. The channels of communication are closing, and it's up to the laymen to keep them open.

ONE MEMBER of the legal profession who is trying to keep the channels open is Episcopalian William Stringfellow. A former legal counsel to the East Harlem Parish, he established his private law practice in East Harlem where he lives. "For a Christian to be poor and to work among the poor is not at all conventional charity but a use of the freedom for which Christ has set man free," he wrote in a Harvard Law School Bulletin in 1959.

Stringfellow was drawn into the consultation with Pastor Cornelsen. The group grew further through the winter of 1959-60 as more people came to the small Manhattan apartment of the Ellises to talk about Christianity, the law, and a conference to bring the two together.

Finally the plans were ready. The Board of Social Missions working with the National Student Christian Federation supplied sponsorship. Ellis and Stringfellow, acting as co-chairmen, sent out letters of invitation. About fifty accepted.

THE FIRST EVENING went by as people tried to decide what they wanted to talk about. At an opening panel discussion, two lawyers, a judge and a professor of law made attempts to define the relationship between Christianity and law, but reached agreement only on the fact that a definition was hard to come by.

Participants got restless because there was no agenda and no set topic. One man muttered that there must be a more intelligent way of spending a week-end. After the session people stood and sat around drinking coffee, and suddenly there was discussion everywhere, unplanned and unco-ordinated. Little groups would gather and drift apart and form again in another corner of the room.

They talked about different things but they all rotated around the same question—how do faith and law go together? The question was like the spark from a brush fire, flaring up in unexpected places.

There was the practicing attorney from New York who questioned every premise and argued for the sake of arguing. There was a quiet real estate lawyer from New England who was apologetic because he had a narrow view of Christianity ("mainly a rule of ethics to live by, I suppose") but wanted to know more.

There was the legal counsel to a federal agency in Washington who had once been a corporation lawyer but had quit his job because management had expected him to act contrary to his conscience. "As a Christian I could do no other," he said, but a colleague from

Boston challenged him to explain where his Christian ethics differs from the ethics of a non-Christian.

There was a man from Ohio who complained that unless the conference discussed specific issues "we'll be shadow-boxing." He found his opponent across the table who said that faith could be discussed only in terms of motivation and that it wasn't important to talk about the "how" but the "why."

PARTICIPANTS SPOKE the same language as long as they stuck to legal terminology. The going got rough when they tried to define what "Christian" means. There were Episcopalians, Presbyterians, Methodists, Baptists, a small contingent of Lutherans, and a few people without church membership. They had no common religious terminology.

Things cleared up the next morning when a theologian, Dr. Joseph Sittler of the University of Chicago, gave his first lecture. There are, he said, "no Christian principles of jurisprudence" nor is there a "theory of law that can be identified with the gospel." Even though some theories of law, like the one invented by the National Socialists, are a clear violation of Christian tenets, "the gospel of grace of God itself rebukes all efforts to identify it with particular theories."

Beyond the law and its principle, there is a divine principle of grace that is valid for all creation, Dr. Sittler said. "The impossibility of a Christian jurisprudence is no hindrance to the gospel. Such an impossibility is indeed a kind of holy humor whereby both God and men retain their freedom: God to be gracious when and as he will; men to be joyful and creative innovators in a not-finished creation."

Some of the "creative innovators" who heard him were not joyful about this de-

nial of a Christian rule to act and live by. They were all well trained in debate and at times five lawyers gave assault to the dialectical bastion of the one theologian (he held his fort).

IN THE MIDDLE of the free-for-all a young attorney from Pennsylvania stepped out to get a breath of fresh air. "This won't do," he said. "I'm constantly being torn between two different sets of ethics, professional and human. I need more than this kind of debate. I need answers."

Discussion groups met in all available corners of rooms and lobbies through the afternoon. No notes were kept. No reports were made. But some people got down to specifics. The lawyer—a professor said—is part technician and part agent mediating between man and man. In his function as mediator his Christian orientation can be expressed.

"Such as in a divorce suit," one man said.

Three others shouted, "Let's leave divorce out of this." There was laughter.

"Now when you draw up a contract . . .," another man started.

" . . . you'll do as the client wants you to," the man next to him continued. "Your duty is toward your client."

"You can always step out of a case," somebody else said.

"That has nothing to do with Christianity," another one said.

"Is there a difference between a Christian and a non-Christian lawyer?"

"None," a young man said with finality. The Pennsylvania lawyer looked dejected.

THE SPEAKER, that evening, agreed with the conclusion. "Ethics," said Dr. Robert Mathews, professor at Ohio State University Law School, "were in the

world long before the advent of Christianity." An ethical Christian lawyer will not act differently from an ethically oriented non-Christian. And yet, the problem of educators is "how to communicate certain fundamental principles that affect the conduct of lawyers." There is a decline in the public esteem in which lawyers are held. The law, once considered a profession, is in danger of becoming a business.

To the Christian, any business becomes a profession, Dr. Sittler said the next morning. The Christian man's worship is his life. He worships God through his neighbor. "The re-enactment of the Christian life must engender in me an intellectual imagination that will become active in the life of the society."

Through the entire conference, the men who had set it in motion never spoke. Both Rufus Cornelsen and his associate, Herman Stuempfle, listened quietly while the two co-chairmen, Elli and Stringfellow, tried to steer the debate close to schedule. No reports were made, no resolutions passed. Faith and Life institutes are not that kind of conference. They express a frame of mind and prod people to think.

This is what the Seabury conference did. As the participants left, two men were loading suitcases into a car and one said, "I didn't know you could talk that much about just what Christianity is."

The other one looked up and said "There'll be a lot more talking about it when I get home."

Recruits Wanted for Bull-Headed Society

THE TIME HAS COME for some of us to begin disrespecting what is slovenly, and admiring what is upright. I say this in a moment of something like white-hot anger prompted by, of all things, a snatch of a conversation I overheard this morning in a drugstore.

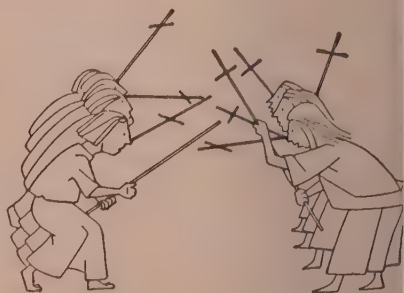
The lady said, "Well, I think a person's religion is his own business. I don't care what you believe. I'm broadminded."

THAT WAS enough for me, because I'm *not* broadminded nor do I care to be. In fact, I'm probably one of the most stubborn and bullheaded people you'll ever want to meet (or not want to meet, for that matter.) And I'm willing to share my prejudices. So I invite you to become a member of The Society of the Bull-headed Brethren, to join with us who are the archdisrespectors of broadmindedness.

The only real requirement is that you

do not confuse broadmindedness with liberality. We hold that it is one thing to be broadminded, another to be a liberal. The chief difference is that a liberal has convictions and a broadminded person hasn't.

The term "broadminded" is a misnomer, anyway. What we commonly call "broadminded" is in fact a state of mental



The Luthera

vilapidation, rather than expansiveness. "Broadmindedness" does not refer to the pace in the mind, but to the lack of its form.

Pity, ye Bullheaded Brethren, The Broadminded Man. Actually, he is a coward in the most painful sense of the word.

What does he stand for? Nothing, precisely nothing.

Has he an Idea? No none, save his tortured hope that convictions aren't worth having.

But back to The Society of the Bullheaded Brethren. Perhaps you'd like to know who some of our members have been. I can't blame you. One is known by the company he keeps. The list isn't long, but they are bullheaded to the man. Here are a few:

ELIJAH WAS a charter member. He wasn't much to look at, a rugged sort, hairy and hard as nails.

He was the one who stood on Carmel and said to the children of Israel, "How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him."

Imagine Elijah coming out with, "Oh children of Israel, this is a big new land. There is plenty of room for everyone, so let's not start a religious war. There's room for The Lord, there's room for Baal. Now go back to your homes in peace and brotherhood."

Broadminded all right, but it would have disqualified him for The Society.

THEN THERE WAS St. Paul, a missionary of some reputation, possessed of a mighty pen and a persuasive tongue. Can you conceive of Paul standing on Mars hill and proclaiming the doctrine of broadmindedness?

"Ye men of Athens, I perceive that in all things ye are very broadminded. It is



said that ye love to tell or hear of a new thing. So I'd like to submit for your learned debate the name of a new god, for surely there is room in the Pantheon. Add him to the list, won't you?"

He wouldn't have gotten very far that way, but he was one of the Bullheaded Brethren. He had some convictions. And enough zeal to plant the Gospel in all its positive particularity. Paul made harsh demands that day because he preached the Lord of Heaven and Earth.

SUPPOSE LUTHER had been broadminded at Worms.

"You believe what you believe," he would have said, "I don't want to argue. Just let me hold to my way of thinking, and let's leave each other alone. We're all reasonable men. Why get excited about personal religion? Let us be practical and unite against our common danger, the Turks."

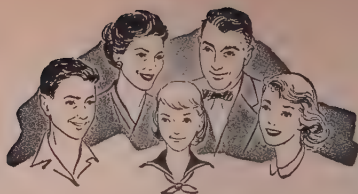
The Society has had some distinguished members, and we'd be happy to welcome you.

Arise, Bullheaded Brethren, let us be about the Master's business!

—ROBERT E. KARSTEN

FIVE MAKE A FAMILY

Question 7



"WHAT WOULD you have done?" Karen asked Pete.

"I don't know," Pete spoke slowly, thoughtfully. "That boy in the film wasn't much older than I."

Now I knew what Karen and Pete were discussing. They had gone with a dozen members of the Luther League to the city to see *Question 7*, the full-length film now being shown in several cities. Dan and I had seen it and were deeply moved. So moved that we had not discussed it with the children—preferring to wait till Karen and Pete had seen it. We knew they would have opinions, and we wanted to wait until we could all talk over our ideas together.

"Mother." Karen saw me passing through the hall. "Come talk to us." She patted the sofa.

"Why didn't you and dad tell us what *Question 7* was about?" Pete asked. "Where's dad? I want to talk to him about it."

"He's coming up for food," I said, nodding to the basement door. Dan had been hammering at the workbench. "Grab him before he disappears."

"Dad . . . Dad! Bring your coffee here."

"Dare I sit here with these clothes?" Dan looked at me. He carried a cup of coffee for me, too. "What's so serious? Is this a budget meeting? Striking for a minimum wage?"

KAREN IGNORED her father's joking. "You and mother were so quiet when

you came home after seeing *Question 7*. I wondered why. Now I know. It's three days since Pete and I saw the film and we've scarcely mentioned it. But I've been thinking. And now I feel like talking."

"Me, too . . . or do I mean . . . too?" Pete seconded her. "Did you notice the boy in the film had my name . . . Peter?"

"Yes, Peter Gottfried—Pastor Gottfried and his wife Gerda," I answered.

"I noticed how closely you watched the girl in the film," Karen remarked. "She was good-looking and sympathetic."

Pete interrupted. "I'll bet she would have run away with Peter. She didn't care much for life in East Germany."

"No . . . but she saw both sides," I said thoughtfully. "Her sympathies were with her father, the factory foreman, and with Peter and the pastor, too."

DAN NODDED. "It's a terrific choice for a fifteen-year-old like Peter to make. Whether to stay with his family in East Germany and know they and he would be annoyed and persecuted constantly because of their faith. Or whether to make a break for it, escape to West Berlin, knowing it would mean a refugee camp for him for a while, but a chance at a free future. And yet knowing that the punishment of his father would be so much greater because his son had escaped . . ."

"What would you have done, Mother?" Karen asked.

Sorry, I didn't read that one . . .

How many times in the last year have you had to say that when the conversation turned to the subject of new books?

If you've had to use that excuse in the past year you are face to face with the sobering fact that you have permitted the pace of your daily life to interfere with your own program of self-enrichment.

There is a simple way to overcome the embarrassment that results from using that excuse. Almost two thousand Lutherans will vouch for the fact that the method is simple but effectual—membership in the LUTHERAN READERS CLUB.

WHAT IS THE LUTHERAN READERS CLUB?

It is a book club for Lutherans that offers the best in good reading and saves its members money on their book purchases through a special book bonus plan. The LUTHERAN READERS CLUB is different from most other book clubs. Sex and bizarre viewpoints are not prime themes of books selected. Each LRC selection is a book you'll enjoy reading, a book you'll be proud to tell your friends about, and a book you'll want to add to your permanent library.

BEST IN BOOKS

It makes available to you books from the best lists of leading publishers. Some are fiction, others are biographical, religious or historical.

BUY ONLY THOSE BOOKS YOU WANT

A total of six selections are offered in any one year BUT you need buy only three.

WHAT YOU PAY

You pay the publisher's price for your club selection. A bill is mailed to you for each book you purchase with a small additional charge of 15 cents added to cover postage and handling.

**DON'T MISS
THIS
FABULOUS
OFFER!**

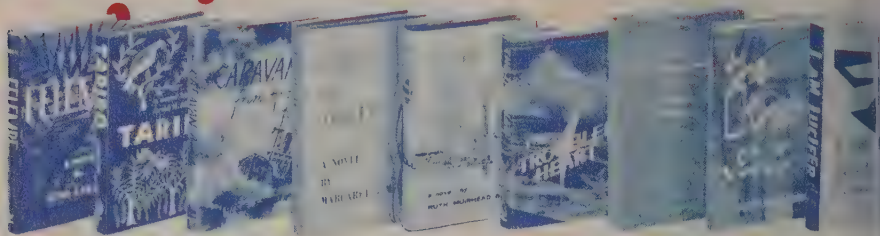
GIFT BOOKS

You beat high book prices and effect a book budget saving by being a member. With the purchase of every four selections you earn a gift book—always a book of the same high caliber as the club's regular selection. Some members have saved as much as 38% in eight months!

HOW LRC WORKS

Every two months members receive the LRC NEWS which describes the next selection. If you want that selection—do nothing. It will be mailed to you automatically. If you do not want the club selection you simply mail us the form supplied with the LRC NEWS. To maintain membership you need purchase only three club selections in one year. With every four selections you purchase we'll send you your gift book.

as your gift for joining the LUTHERAN READER



FELEMBE

by Jens Larsen

\$3.50

The move from Manhattan to Liberia was a big jump for a pretty socialite. Scenes such as the secret burial of a tribal chief, and the invasion of driver ants fill this novel with color and excitement.

TANIRO

by Arvid H. Albrektson

\$3.00

Treachery and primitive superstition make an orphan of Zapera, a Tanganyikan farm girl. This novel tells the moving story of her break-through from her background of modern backwardness.

CARAVAN FROM ARARAT

by James P. Terzian

\$3.50

A disillusioned Yankee missionary boards a tramp steamer bound for New York, and draws a new sense of purpose from the human cargo of Turkish and Armenian immigrants.

FIRES OF YOUTH

by Margaret B. McGee

\$3.50

A tender story of youth growing into maturity. The boy finds his way to the Episcopal priesthood, the girl becomes a night club dancer. Separated while still young, their reunion gives a dramatic climax to the novel.

LONG IS THE WAY

by Ruth M. Berry

\$3.75

A novel of America growing up in the "roaring twenties." It brings out a sense of value for good friends, forgiveness, and old values.

THE TROUBLED HEART

by Jean Z. Owen

\$3.75

The results of religion and psychiatry working together form the basis of this novel that spells out the problems and conflicts of modern life.

RELENTLESS STRANGERS

by Edward W. Warner

Ten sketches of biblical characters bound to affect the casual reader. A little book with a big punch, dramatic and poetic style.

THE OTHER JESUS

by U. S. Andersen

Was the man on Calvary crucified by mistake? This moving story tells of the action "behind the scenes" during those frantic, tumultuous days.

I AM LUCIFER

by Clyde B. Clason

Here is the diary of Satan, as, full of confidence, he bares the secrets of his growing success on Earth for word as he dictated it to the author.

DAVID

by Charles Davey

The life of David, the first real king of Israel, its glory and sordidness, as seen through the eyes of Abiathar, his devoted priest-friend.

JABBOK

by Robert Hoyer

Jacob, one of history's mightier men, at the crucial moment of his life. An account of his tense night before crossing the river Jabbok to meet his brother Esau.

JUDAS

by Anton and Elly Van Heurn

What made him do it? Through the ages people have tried to solve this puzzle. In this novel we see how it can happen when two different kinds of sincerity meet in conflict.

THE GENTILE

by Sylvia and Henry Lieferant

A girl's grim resistance to Jew-Gentile prejudice is the basis of this outspoken book, in which we learn that resistance to prejudice is not enough.

CLUB choose any

5 OF 15

Action Novels



Depending on your
selection, the actual
value of the books
\$14.75-\$18.50

yours

FREE

BUT they're

TOM-TOMS

Larsen

\$3.50

Myths, superstitions, witchcraft and cannibalism that
live in the jungle form the background of this
novel.

PILGRIM

Venter

\$3.50

A trail that grips South Africa is exposed in this
story of a naive Negro farmer, enticed into the
man's city. This novel echoes the plight of thou-
sands of his kinsmen today.

your gift for joining the LUTHERAN READERS CLUB now

Postage
Will Be Paid
by
Addressee

No
Postage Stamp
Necessary
If Mailed in the
United States

BUSINESS REPLY MAIL

FIRST CLASS PERMIT No. 8611—PHILADELPHIA, PA.

THE LUTHERAN READERS CLUB

2900 Queen Lane

Philadelphia 29, Pa.





Your first selection THE NEW ENGLISH BIBLE

—New Testament

From England comes this authoritative translation of the Testament into living, modern English. It is a completely translation—the consummation of thirteen years of de scholarship.

Not a revision of previous versions, it is a translation of the from the original languages in the English of today. The le

Protestant churches in the British Isles joined in the enterprise.

The varying moods and styles of the original, its changing rhythms in prose and poetry, been recaptured here in English that breathes fresh life and vigor into the meaning o Scriptures.

Bound in blue cloth over boards, headbands, gold stamping; 5 $\frac{5}{8}$ x 9; 460 pages.

Value
\$19.70 - 23.45

The NEW ENGLISH BIBLE
—New Testament
and
any 5 of 15 Novels

6 BOOKS
for
\$4.95

----- **JOIN NOW - SEND NO MONEY** -----

Application for Membership Yes, I want to join the LUTHERAN READERS CLUB

As a bonus gift for joining, please send me these five (5) Novels FREE ↘

I understand you will bill me for the selection THE NEW ENGLISH BIBLE—New Testament at \$4.95 (plus 15 cents postage and handling)—\$5.10 total. With every four book selections I understand I shall receive a free book. It is my understanding that my membership will entitle me to a free subscription to LRC NEWS. To maintain my membership, I agree that I will purchase a minimum of three books a year. This offer expires June 30, 1961.

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____

Name _____

Address _____

City _____ Zone _____ State _____

I am a member of _____ church

Town _____

"I don't know. It's so long since I was fifteen. And I've never had to face such a test of my faith. Peter was deeply religious. He knew he should stay and share his family's persecution or harassment. Still . . . he knew that because his father loved him so much, his father would condone his escape. In the West, Peter could follow both his faith and his music career."

"Only think what he would feel . . . so far away and alone!" Pete exclaimed. He could imagine everything that would be happening to his mother and father and yet never know really what happened."

"I DIDN'T MEAN what would you do if you were Peter Gottfried, Mother," Karen returned to her question. "I mean . . . what if you were Frau Gottfried, the pastor's wife? She had the chance to escape. In the truck, secretly. Remember?"

"Yes," I remembered. "And until the last minute she left the curtain open—the signal that she would leave. But when she heard the truck, she pulled the curtain to signal that she would stay with her husband."

"I never doubted she would stay," my husband said. A chorus of *whys?* from all of us.

"Because their greatest concern was for their son. Once they heard he had escaped to West Berlin, they could endure anything themselves. He had made his choice. And here's another reason why I knew she wouldn't leave. She and the pastor sat in the study that last hour and she never made anything ready—no coat, no handbag, no small suitcases. They just sat and waited for the minute of escape to pass. Your mother would have stayed with me if I had been that pastor."

"Would you, Mother?" Karen asked.

"I would. Once I knew that you and Pete and Sue were safe."

KAREN SIGHED. "There's so much to think about in *Question 7*. I asked myself all through it . . . Could I have been that brave? What would I have answered in class? Would I have gone along with the rest of the kids and accepted the party teachings?"

"And think of the people of the town . . . those who dared to continue membership in the church . . ." Dan reminded us. "The film doesn't concern only the pastor, his wife, and son. Everyone else had to make choices, too. Some went to the West. Some stayed and adapted their ideas to the party line. Some stayed and stuck by their faith . . . and maybe faced the same fate as the pastors who had served them."

"I liked the scenery, didn't you?" Karen asked. "Nice countryside, lovely, calm river, sleepy town . . . and then all that viciousness and falsehood underneath. Remember the scene when Peter and the girl talk on the river bank? Idyllic . . ."

"All the more idyllic when you think of the problem that faced Peter then," Dan commented. "That list of seven questions the students had to answer. And Peter knew what answers were expected."

Pete pounded a sofa pillow. "I had a sick feeling when his father found the questionnaire. I wondered what Peter had answered. Had he swallowed the party line . . . that's what the young teacher wanted him to do . . ."

"And weren't you simply jelly?" Karen asked. "When the first six questions were blank. And to question 7, about what has been the greatest influence on your life . . . Peter answered in two words . . ."



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Bedtime stories?

QUESTION: How many stories should children have at bedtime? Our youngsters want stories all the time—as if I had nothing else to do. At tucking-in time they demand no end of them. I read Bible narratives to them for devotions, and before that I generally give them some ordinary ones.

It makes no difference what they get, they are never satisfied—they want more and more. It seems that after a day crowded with all kinds of household work I have to spend too much time on this entertaining at the end of the day. If I were persuaded that it accomplishes anything worth while, I could do it with better grace. Again and again I have felt impelled to put them to bed with one Bible story and let that be it.

REPLY: The telling of well-selected stories can be much more than a waste of time. It may help accomplish two purposes. 1) Stories may be a means of real education. For this purpose they had better be told during the day. 2) At bedtime they may serve to get children settled down for sleep—if they are of the right sort. For neither purpose is there any point in multiplication of stories.

Telling or reading of tales for educational purposes is largely out of order at bedtime. Such materials should arouse imagination, reasoning, questions, conversation, and perhaps ac-

tion. Youngsters may be asked to retell the stories, or even to write them if they are old enough. In all cases, of course, quality of materials is more important than quantity.

“Shockers” are always out of order for young children, and any which kindle imagination and conversation ought to be avoided at bedtime. The child ought to hear something which calms them out of the day's excitement into the quietness and sleep. Consideration and planning pays off in this area as well as in others.

Sunday school-church

QUESTION: Donald, five, has recently taken an aversion to attending Sunday school, though he has attended for a long time. He insists upon going with Bert and me to church. What do you suppose has happened?

REPLY: Has there been unpleasantness between Don and another child or children? How does he like his teacher? Has he had any difference with his teacher? Has he been asked to do work too difficult for him? Has he been asked to do too much work for the amount of time allotted?

It could be that Donald finds it easier and more pleasant to go to church with father and mother. Is he permitted to entertain himself in the church service with pencil and paper or otherwise? He may enjoy the atmosphere of the church service, but just feel more secure with his parents. Don't insist upon Sunday school. A five-year-old will gain much from the adult worship service, even though he does not understand the sermon or the service. Later he may wish to go with children of his own age to the church school.

BOOKS

FAITH HEALING

Finding God's Healing Power. By Gertrude McKelvey. Lippincott. 173 pages. \$3.50.

This book aims to tell "the story of healing as practiced by the larger Protestant denominations." What it really relates is how certain men carry out a ministry of spiritual healing in their parishes. Most of the book consists of case histories of people who have been helped by this type of ministry. Let us not underestimate the help that is forthcoming through this endeavor. However, the author makes it all sound a bit too easy.

The best sections of the book concern the ministry of Dr. Alfred Price of Philadelphia, Dr. Samuel Shoemaker in Pittsburgh, and Dr. John Sutherland Bonnell in New York. Drs. Paul E. Johnson and Norman Vincent Peale are also mentioned at great length.

There is not enough emphasis upon the need for confession and absolution in the whole process. There is not enough content concerning those who come to the service and are not healed. The damage could well be disillusionment and heartbreak. Paul prayed for the removal of the "thorn in his flesh" which did not take place, but he learned to rejoice in the answer God gave.

The author is a free-lance writer for *Guideposts*, *Your Life* and the *Christian Advocate*. Her sincerity and intent should be commended. However, her heart has run away with her mind at certain points and she has become emotionally involved rather than objective. WALTER E. BOCK

New York

ALLEMAN MEMORIAL

Biblical Studies in Memory of H. C. Alleman. Edited by J. M. Myers, Otto Reimherr, H. N. Cream. J. J. Augustin, Locust Valley, N. Y. 24 pages. \$6.

Here are precisely the facets of Herbert Alleman's mind and heart, each interest forming one of these studies.

History is presented in its biblical perspective, not merely as a stream of "rivalry, failure, change" but, more important, as eruptive event, "unique and unrepeatable," the revelatory experience, fact and act, characteristically denominated as the Word of God. The individual is identified as far more primitive rather than emerging late from the context of the social group, and society as far less shaping and more constricting than has been commonly supposed.

Natural law is recognized as included in, but transcended by, the concept of law in the Old Testament with its emphasis on adjustment to, or rebellion against, the will of God. Grace in Isaiah and in the New Testament (two articles on grace are so completely proper in the context of this tribute to this man) is, happily, restored to its rightful meaning as "kindness and warmth of personality."

Isaiah in the Septuagint is a fine study of the effect of a slant in the translator and an occasion for a proper defense of legitimate anthropomorphism in its thoroughly robust form in the biblical narratives. The Gospel of John is identified as "experienced scripture" and set in its proper focus against the divorce between eschatology present and eschatology future. Worship is brought into its proper focus of criticism of the cultus, not succumbing to it nor suffocation by it. These studies, in the order in which they have been mentioned, have been contributed by Johannes Hempel, George Mendenhall, Henry Gehman, Harold Creager, Elmer Flack, Charles Fritsch, Raymond Stamm, and Jacob Myers.

Every one of these brings down to date an issue that was dear to Herbert Alleman. The prize of the book, however, is the devotional study of the Psalms from Dr. Alleman's pen. The richness, the ranging Luther lore, the literary insight, the social and personal applications will impress almost any reader.

There are two drawbacks to the book.

Good Reading For You

In these four New Books



Companion of Eternity

W. Gordon Ross. A sprightly dialogue dealing with the age-old but always contemporary question, What Man? Here is a unique awareness of what modern science, psychology, and philosophy have to offer man in understanding himself. Few men are capable of such comprehensive and mature a work. \$3.

The Care and Feeding of Ministers

Kathleen Neill Nyberg. With wit and good common sense, Mrs. Nyberg describes life as a minister's wife, stressing the importance of the role and its responsibilities—in such chapters as "Pruning and Grooming" and "The Ego and You." Presents facets not always apparent in the life of a minister. \$2.

Adult Devotions

Wallace Fridy. Whether used for private or group meditation, the 28 original worship programs in this book will provide nourishment to all whose spiritual hunger prompts them to follow "henceforth in new ways." Each program includes a meditation, two hymn titles, scripture, and a prayer. \$1.

Handbook of Denominations in the United States

(Second Revised Edition)

Frank S. Mead. Prepared from the latest and most authentic data, this book includes information on more than 260 religious bodies. Gives an account of their history, doctrines, distinctive characteristics, and present status of each. \$2.

Published By *Abingdon Press*

At Your *Lutheran Bookstore*

the first is its format which resembles nothing quite so much as a publisher's primitive. The second is that the first and very important article, on history, is not translated from the German.

CHARLES LESLIE VENABLE

Harrisburg, Pa.

CALVIN TRANSLATED AGAIN

Institutes of the Christian Religion. By John Calvin. Edited by John T. McNeill. Westminster. 2 vols., 1734 pages. \$12.50.

This is an excellent edition of Calvin's *stitutes*. This most famous of the French reformer's works has been known to English readers in a translation, often reprinted, by John Allen, first published in London in 1813. A comparison of Allen's translation with the new version which has been done by Prof. Ford Lewis Battles reveals the tremendous advance that has been made in the accuracy, clarity, and readability of renderings from the original Latin (and sometimes French) of John Calvin.

Not less important is the painstaking editorial work of Prof. John T. McNeill, one of the most distinguished Reformation historians of our generation. Those who have interest in such things can here conveniently trace the evolution of the successive, expanding editions which Calvin himself put out. Quotations from and allusions to classical and ecclesiastical as well as biblical writers are tracked down with diligence.

The contents have been analyzed in skillfully chosen subheadings which facilitate reference. Adduced is an abundance of modern literature which provides commentary on Calvin's meaning at a multitude of points. A variety of exhaustive indexes runs to almost 200 pages.

John Calvin, who belongs to the generation following Martin Luther's, often acknowledged his indebtedness to the earlier reformer. The two were in substantial agreement in their interpretation of Christianity. They parted company on some matters, but these disagreements were greatly exaggerated in the polemical literature produced by their descendants. In the seventeenth century both

Lutherans and Calvinists departed from the positions of the reformers whose names they bore. Truth and justice could be well served if Lutherans who are today re-reading Luther would also read some Calvin at first hand. This edition of the *Institutes*, published as Volumes XX and XXI of the Library of Christian Classics, offers a good place to begin. THEODORE G. TAPPERT

Philadelphia

EVOLUTION AND CHRISTIANITY

Darwin's Vision and Christian Perspectives. Edited by Walter J. Ong. Macmillan. 154 pages. \$4.

Two influences, one traditional, and the other contemporary, are responsible for the publication of this book. The first stems from an encyclical of Pope Pius XII calling attention of Catholic scholars to the need for the study of evolution. The second stems from the centennial commemoration of the publication of Darwin's *Origin of Species*. During 1959 a series of essays by Catholic scholars was published in *Thought* magazine. This series is now offered in book form under the editorship of Prof. Ong, St. Louis University.

Besides the editor who writes the first and last chapters, the contributors include a biologist, philosopher, theologian, and historian. The articles give evidence of the high standards we have become accustomed to expect from American Catholic scholars in recent years. A Lutheran publication such as the *Cresset* might produce a similar work using Lutheran writers which would not differ greatly from the present work in its recognition of the importance of Darwin and in its critical evaluation of the theological limitations of Darwinianism as a philosophical world view.

We would have liked to have heard from an educator and a sociologist in this symposium. It is on the crucial questions of the social sciences that Catholics and Protestants are likely to differ most precisely in their views as to the implications of Darwinianism for our time.

Carthage, Ill.

M. W. BOYER

Red policy regarding church

GERMANY: March 21.—STRUGGLE between the churches and the Communist regime for the loyalty of East German youth is not all one-sided. Reports in recent years had indicated that the churches were in retreat as most young people chose the Red youth dedications in order to gain party privileges and admittance to institutions of higher learning.

A recent directive issued by the Communist (SED) Party in East Germany and reported in the German Federal government's *Bulletin* paints a different picture. The directive complains that although more than half the East Zone residents between the ages of 10 and 26 are members of the officially-sponsored FDJ (*Freie Deutsche Jugend* or Free German Youth) many consider themselves members in name only and fail to get into the spirit of the organization.

The directive proposes that the FDJ be transformed from a mass organization to an "elite" group. It also asks officials in charge of youth activities to "be less bureaucratic" and to "take a more liberal attitude towards the moral views of the younger generation."

The directive urges that no pressure be exerted on young people to make them join the FDJ. No young person is "to be placed at a disadvantage" if he does not join the organization. Admission to a university is no longer to be largely dependent upon FDJ membership.

The *Bulletin* comments that one reason for the change in attitude may be that many young people are leaving the East Zone to flee to the West. Nearly 50 per cent of all refugees who come to West Germany from the Soviet Zone are under twenty-five.

Bishop Protests

Another sign of a changing relationship was seen in publication of a letter criticizing the East Zone government policy insisting that children be brought up "in a spirit of socialist ideology and morality." The letter, written by Bishop Friedrich Wilhelm Krummacker of Pomerania to Walter Ulbricht, chairman of the council of state of the German Democratic Republic, was released at a recent meeting of the synod of the Church of Saxony at Halle.

Bishop Krummacker warned the political leader that Christians are required to rear their families in accord with vows made at baptism. He added that the "faith of a Protestant Christian is not restricted to a church building or a church service. A Christian must find practical expression for his faith in word and deed, the bishop contended, "and through openly confessing his beliefs in contacts with other people, especially in the family and in his work, apart from actual worship in the churches."

The letter answered a public statement of Mr. Ulbricht's that there was no conflict between Christianity and the human aims of socialism. The Communist leader had added that "in matters of principle concerning the theory and practice of socialism, we will not yield an inch."

Mr. Ulbricht said recently that "we have always declared our readiness to meet the church more than half way whereby, of course, there must be guarantees that no North Atlantic Treaty Organization politicians in sheep's clothing are to be welcomed into the German Democratic Republic."

The East Germans hope to cut the church apart along the Iron Curtain boundary and keep strict control over churchmen in their territory.

—EVANGELICAL PRESS RELEASE

Ground Broken for Lutheran Welfare Society's Building

By ALFRED J. BEIL

DES MOINES, IOWA—Ground was broken for the Lutheran Welfare Society building here on March 19. The \$118,000 building will house the state offices, as well as the southwest ranch office which serves Des Moines and southwest Iowa.

This is the first building for the state-wide society which was organized in 1938. The children under its care are served in foster family homes. Other services include help for unwed mothers, adoption, services to children in their own homes and co-ordination of state-wide volunteer chaplaincy services.

Lutheran Welfare Society is an agency of the National Lutheran Council churches in Iowa. The representatives of the church bodies at the ground breaking were the Rev. Raynold Lingwall, president Iowa Conference, Augustana Lutheran Church; the Rev. Arthur Simonsen, ULCA; the Rev. H. Wm. Sorensen, ALC, and the Rev. Alfred Sorensen, AELC.

Dr. Alex Miller represented the laymen of the churches. The president of the board was the Rev. Burton Schwerin. Mr. Arthur Marck is the executive director.

Area Meetings Scheduled

FOURTEEN AREA JCLU meetings April 23 and May 7 will provide many pastors and lay leaders in Iowa with their first official opportunity to meet new neighbors and friends who will join the Iowa Synod of the new Lutheran Church in America.

In each meeting all neighboring congregations of the American Evangelical Lutheran Church, the Augustana Lutheran Church, and the ULCA will be invited to send their councilmen and key leaders.

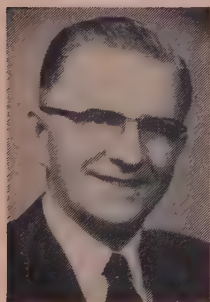


Groundbreaking crew: Schwerin, Marck, Simonsen, Lingwall

As stated earlier, the purpose of these area meetings is (a) *to inform* representative lay leaders, many of whom know little about the proposed Lutheran Church in America; (b) *to inspire* and challenge these lay leaders with visions of a broader field of work, of new opportunities, of new challenges for them and their congregations; (c) *to assure* them that the pattern of life of the local congregation would undergo only minor changes while being filled with new vitality; (d) *to acquaint* those present with their new neighbors, men and women who will soon be one with them in the Lutheran Church in America; (e) *to provide* an opportunity for questions to be answered.

Slide sets, display materials, and take-home charts are now being prepared for all area discussion teams. A coaching session for these leaders was to be held in Des Moines April 10, under direction of the Area Meeting Committee. Members are the Rev. Richard H. Sorensen, Waterloo (AELC), chairman; the Rev. Richard Engstrom, Cedar Rapids (Augustana), and the Rev. Charles Witt, Postville (ULCA).

Dr. Frobenius Quits Synod, Accepts Indiana Pastorate



DR. FROBENIUS

OMAHA, NEB.—Dr. Reno R. Frobenius, assistant to the president of the Central States Synod, has resigned to accept a call as pastor of St. Luke's Church, Fort Wayne, Ind. He begins his new duties this month.

Dr. Frobenius came to the synod

post in 1957, and served also as home missions secretary. Previously he had been pastor of First English Lutheran Church, St. Joseph, Mo., and was president of the former Kansas Synod.

As assistant to Dr. Alfred W. Young, Central States Synod president, Dr. Frobenius was chiefly responsible for developing new congregations. Eight were organized in 1959, the largest number in any ULCA synod that year, and five during 1960.

The synod now has 58 mission status congregations and fields under development. The Board of American Missions has more than \$1 million on loan to these missions for land purchases and building programs.

—MARTIN G. SCHROEDER

Dr. Steen Receives Grant to Continue Choir Clinic Program

NEW YORK—Prof. Sigvart J. Steen, chairman of the Wagner College music department, has received a grant from Lutheran Brotherhood, Minneapolis insurance society, that will enable him to continue his itinerant choir clinic program through next year.

Dr. Steen has been on leave of absence from Wagner to conduct a series of 21 week-end choir clinics for pastors, music directors, organists and choir members of churches in the New York-New England and New Jersey Synods. The clinics were

Wittenberg Alumni Award Presented to Mrs. Ermarth

SPRINGFIELD, O.—A Wittenberg University teacher who "motivates her students to strive for higher and deeper levels of understanding" is the first recipient of the Wittenberg Alumni Association's Distinguished Teaching Award.

Mrs. Margaret

Sittler Ermarth, associate professor of history, received the award March 11 at the annual Founders' Day dinner. The citation is accompanied by a \$500 honorarium.

Mrs. Ermarth is the daughter of Dr. Joseph Sittler, Sr., former Ohio Synod president. Her brother, Dr. Joseph Sittler, is member of the University of Chicago theological faculty.

Mrs. Ermarth was selected by a committee representing the student body, alumni and faculty. She was graduated from Wittenberg in 1930 and earned her master of arts degree at Ohio State University in 1932. She has taken graduate work at the University of Berlin, the University of Hamburg, and George Washington University.



MRS. ERMARTH

sponsored by synodical and conference committees on worship.

Next year's program, made possible by the grant, will include six to eight synodical clinics. It is expected they will be extended to other parts of the country.

Pastoral Care Clinics

DURHAM, N. C.—Duke University's Divinity School will sponsor two-week clinics in pastoral care this summer. Scheduled for June 19-30 and July 10-21, each will be limited to 20 pastors.

lawyer, Officer, Churchwoman . . .

Now Eve Larson Takes Foreign Service Post

THE DATA on the biographical fact sheet are impressive: Member of the New York bar (Columbia University School of Law graduate); lieutenant commander in the U.S. Coast Guard with eight years' active duty in the U.S. and overseas, five years in the Ready Reserve; qualified trial counsel for courts-martial; historian for the Department of New York of the Reserve Officers Association of the United States; Coast Guard personnel and public relations officer, Reserve Unit; chairman of the Barnard College fund-raising committee; secretary of the education committee of Holy Trinity Lutheran church in New York City.

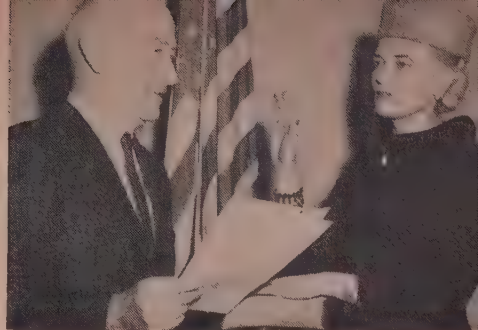
Avocations are listed as French literature, dramatics, flying and . . . cooking. The person to whom the data apply is blond, slim and blue-eyed, and a Hollywood agent's dream of what a lady officer should look like.

THAT'S NOT surprising because Eve Larson was a fashion model and movie actress who quit her career in Hollywood to enroll at the U.S. Coast Guard Academy just as she was getting her first big break in a starring role.

Evelyn Hemmingson Larson is about to add another entry to her biographical fact sheet. It will read: Foreign Service Officer, U.S. Department of State, attached to the U.S. NATO Embassy in Paris.

Going overseas as Ambassador Thomas C. Finletter's chief of the secretariat, Mrs. Larson has to accept the burden of a temporary separation from her husband, a practicing physician, member of the faculty of Columbia University's Medical School and medical consultant to the U.N.

Both Larsons are active at Holy Trinity Church, he as member of the church coun-



T. R. Schottke swears in Lieut. Cmdr. Evelyn Larson as staff aide to NATO ambassador

cil, she as member of the choir and the Sunday school staff. They were married in the church by Pastor Robert Hershey four years ago.

But Mrs. Larson counts on not being away from her home and church for long periods. There will be much work for Ambassador Finletter in Washington, she says, and she anticipates commuting frequently across the Atlantic.

EVE LARSON was born in North Dakota and raised on a South Dakota ranch. Her grandparents had come to America from Norway, and she has brothers and sisters and a small army of relatives spread out over the Midwest.

She went to school in South Dakota and Michigan, completed pre-law requirements at the University of Southern California (hence the short-lived Hollywood career) and Barnard College, got her law degree from Columbia as one of 12 women in a class of 280 in 1959.

She was at one time a dance instructor and spent 18 months in Japan as fashion consultant for a newspaper.

She became a Coast Guard ensign in 1944, stayed on after the war serving in many posts as public relations, personnel and recruiting officer.

She had been working for Thomas Finletter in the Madison Avenue law office of which he is a senior partner, and when he got his appointment from President Ken-

N. Y.: NEW YORK CITY . . .

nedy he called her from Washington and asked her to come along.

Doing well in two fields where women normally don't excel, the military and the law, it is only natural that Eve Larson should ardently champion the cause of a legal career for women.

It is time, says Eve Larson, that more women prove her point of a woman's equality in all fields of endeavor she chooses to enter. If they'll manage at the same time to be as attractive, poised and pleasant as she is, they can't fail. And if they have the further gift of spiritual depth and dedication, the world will gain much from it.

According to Dr. Hershey, Eve Larson's

pastor, she has an unusual amount of all these qualities. She sought out Holy Trinity as her home church and volunteered her services. Her interests range over so many fields, from church music to modern art from fashion to cooking, that she can easily establish contact with the kind of people mid-city church like Holy Trinity wants to reach.

Undoubtedly Eve Larson will continue to recommend the cause of the church in the most attractive way, even in Paris. She will attend Billettes Lutheran Church, a mission which American Lutherans help support through contributions to Lutheran World Action.

—ROBERT E. HULDSCHINER

24 Women Survey Staten Island Community in 4-Day Phone Blitz

NEW YORK — When Augustana's Messiah Church wanted a religious census of its community recently, 24 women of the congregation did the job in just four days.

The task was accomplished with such dispatch by using telephones to make 1,500 calls, instead of trudging from door to door in Staten Island's Annadale section. Working in shifts of four and two hours at a stretch, the women used specially installed phones.

Using a street-by-street telephone directory, one of the members of each team of four wrote names, addresses and numbers on a prepared form while the other three did the dialing and interviewing. Homes that could not be reached during the day were noted and another team called those numbers again during evening hours. Only 26 of all the homes contacted refused the information requested.

Results revealed the community to be 45 per cent Protestant. There were 110 unchurched families: 20 indicated Lutheran preference, 35 others said they were Prot-



Mrs. Oman, Mrs. Ingraham and Mrs. Kara making census calls.

estant, and the other 55 had no religious preference. One out of every fifteen families disclosed a mixed marriage with one party Protestant and the other Roman Catholic.

The tabulated and analyzed results are being shared with other Protestant churches in the area. Messiah's evangelism visitation teams are already calling on those who indicated Lutheran preference and those who said they had no church preference at all.

—PAUL VALENTINE

Cranach Portrait Acquired by New Allentown Museum

By HENRY W. SNYDER, JR.



Cranach's portrait of Elector of Saxony

ALLENTOWN, PA.—A painting by Lucas Cranach, 16th-century German illustrator of the Reformation, is the first major acquisition of the Allentown Art Museum, which opened last November.

The work is an 8 by 14-inch "Portrait of the Elector, George of Saxony." Duke George, as he was known, became in time the sworn enemy of Martin Luther. But it was the duke's early curiosity about Luther's teachings which led to the Leipzig debate between Luther and Eck in 1519.

Luther later wrote to the elector, Frederick, "I would have gone into Worms though there were as many devils as tiles on the roof, and I would ride into Leipzig now, though it rained Duke Georges for nine days" (Bainton, *Here I Stand*, p. 212).

Lucas Cranach, the artist, was illustrator for a number of Reformation tracts. He and Luther were good friends, and his 1535 painting of Luther is the world's best known portrait of the reformer.

The Duke George portrait was given to the museum by an anonymous donor.

MORE THAN 250 persons celebrated Dr. Edwin H. Knudten's 10-year tenure of office as president of the New Jersey Synod at a testimonial dinner in New Brunswick. Dr. Franklin Clark Fry, president of the Lutheran World Federation and the ILCA, spoke.

Dr. Fry lauded the synod president for his excellent leadership and commended the congregations for their loyalty to him and the United Lutheran Church in America.

Synodical congregations presented Dr. Knudten with an electronic wrist watch and a sizable purse.

New Jersey Synod Honors President



Dr. Knudten shown with daughter Ann (l.) and Mrs. Knudten

Good Shepherd Plans Building

GOOD SHEPHERD HOME, Allentown, is undertaking an appeal for \$350,000 to erect a new building for crippled children and young adults. With 50 bedrooms for handicapped guests, it will be the largest building on the Good Shepherd "campus." Tilghman G. Fenstermaker, a laymen of St. John's Church, Mickleys, is general chairman of the expansion program.

MUHLENBERG MEDICAL CENTER, new Lutheran hospital in the Lehigh Valley, which opens its doors to patients April 22, has set a four-point admissions policy for its first unit, a center for treatment of chronic cases.

The board emphasizes that applicants shall be patients with chronic diseases and conditions, and "admission will be evaluated with due regard to the expectation of some degree of recovery or benefit from the special medical facilities available."

First Unit for St. Andrew's

ST. ANDREW'S CHURCH, Palmer Township, west of Easton, breaks ground for its first unit April 9. The \$120,000 parish house will be used initially for chapel purposes. This mission congregation recently burned several mortgages totaling \$25,000, thereby clearing the debt incurred in its original purchase of land.

MRS. RUTH GRIGG HORTING, State Secretary of Welfare and prominent Lutheran laywoman of Lancaster, will be the principal speaker when Cedarbrook, the Lehigh County Home, is rededicated June 8. Extensive renovations at Cedarbrook have made it one of the finest institutional homes in the state. Lutheran layman Norman Flores is president of the Lehigh County Commissioners, who planned and executed the renovations.

VACATION church school teachers of the Allentown, Bethlehem, Easton, and Northampton districts will attend a Lehigh Valley Lutheran vacation church school workshop in Holy Trinity Church, Bethlehem, May 2.

New Building Dedicated By St. Philip's Church

By CARL G. SMITH

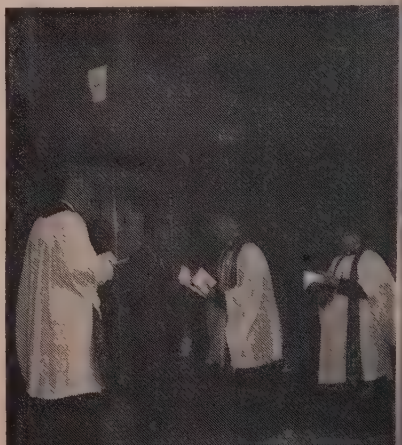
WILMINGTON, DEL.—St. Philip's Church a seven-year-old mission in the southwest suburbs, dedicated its \$159,000 building Feb. 26. The building had been used for services for nine months but could not be dedicated until financial obligations were met.

Dr. Claude E. Schick, secretary of the Ministerium, performed the dedication and preached. He was assisted in the service by Robert E. Neumeyer, dean of the Delaware District; Fred Wietfeldt, a Mt. Airy Seminary student, and Robert E. Grochau, pastor of St. Philip's.

Twenty-two major memorials and gifts helped complete the brick contemporary building. The large gifts include the organ given jointly by 13 families; the chancel cross above the altar, the pulpit, the clerk's seat, the baptismal font, the hymn board and almost all the altar furnishings.

The dedication was attended by 267 persons, overflowing the 196-seat church. More than 200 stayed for a buffet supper afterward.

At St. Philip's dedication: Dr. Schick, Mr. Pearson, contractor; Pastor Grochau, Dean Neumeyer, and Seminarian Fred Wietfeldt.



Martin Luther Foundation Given Camp Site in Delaware

THE ULCA AND MISSOURI SYNOD Lutheran churches of Delaware will have the beginnings of their own camp this summer.

A 20-acre site is being donated by Peter Titler to the Martin Luther Foundation, a corporation formed by the Delaware congregations about two years ago. The site is at Glasgow, about 15 miles west of Wilmington.

A stream runs through the tract and engineers are studying the best location for a dam to create a pond. The first building to be erected will be a dining shelter with rest rooms. Materials for it were salvaged from Wilmington's old Zion Church before it was abandoned to make way for a freeway.

The Martin Luther Foundation is also seeking to obtain a Lutheran social worker for Delaware, either full or part time. In cooperation with the Ministerium of Pennsylvania Board of Social Missions, it has been searching for several months for a qualified person.

The task would involve primarily working with families and individuals who come before Family Court and other agencies in Wilmington.

Benevolence Giving Increased

TWENTY of the 22 churches in Delaware District increased their giving to budgeted benevolence in 1960 compared with 1959. One showed a slight decrease and one stood still.

The district total giving to Ministerium benevolence was up 17.1 per cent from \$89,470 in 1959 to \$104,778 last year. The upsurge was led by a 73.4 per cent increase in St. Paul's Church in Newark, Del.

TWO DELAWARE congregations are conducting drives to renew and increase building fund pledges. Both are using LLM fund-raising advisors. Each drive is for two years.

Good Shepherd Church in Wilmington's northern suburbs has a \$68,000 goal and is already building its first unit on a five-acre site near the present house-chapel. The

building is expected to be finished this fall. Samuel L. Besecker is pastor.

St. Andrew's Church in Dover asked its members to "keep April clear" for meetings that will lead up to the drive for an amount not yet determined. The congregation owns a site on U.S. Route 13. Raymond C. Best is pastor.

Prison Chaplaincy Supported

LUTHERAN congregations joined this spring with other members of the Council of Churches of Wilmington and New Castle County in supporting the creation of a Protestant chaplaincy in the state prison system. No state funds are provided for this purpose.

Many congregations are adding \$50 each to their normal giving to the council to underwrite the prison chaplain's salary.

WASHINGTON

Lutherans to Build Modern Style Church Near Capitol

WASHINGTON, D. C.—A Lutheran congregation plans to build a church of contemporary design on land recently cleared of slums just south of the Capitol.

If the design is approved by the Redevelopment Land Authority, it will be the first such contemporary religious structure in the capitol area. Downtown churches have stuck mostly to the gothic and colonial.

Recently, the Rev. John Scherzer, pastor of St. Matthew's Church (ALC), decided to get in step with the modern trend blossoming in new apartment houses and office buildings in Washington's new Southwest area. This section, long blighted by slums, is being completely cleared for redevelopment.

The 350-seat sanctuary will be topped by a 90-foot steeple. The sanctuary roof, 40 feet high, will be supported by a series of triangular louvres, designed by architect Milton J. Prassis to represent praying hands.



JOHN S. RICE

Gettysburg Lutheran Layman Named Ambassador to Holland

JOHN S. RICE, 62, a United Lutheran layman from Gettysburg, Pa., has been named ambassador to The Netherlands by President Kennedy.

A graduate of Gettysburg College, the new ambassador has served as president of the college's board of trustees since 1955. Before that, he was a trustee of Gettysburg Seminary from 1941 to 1955.

He has been a member of the Lutheran Laymen's Movement for Stewardship since 1955.

A veteran of two wars, Ambassador Rice has been active in Pennsylvania politics. He held posts in the last two state Democratic administrations and since 1959 has been chairman of the Democratic State Committee.

He is a member of Christ Lutheran Church, Gettysburg, and a director of the Gettysburg National Bank.

He and Mrs. Rice reside in Gettysburg.

Clarksburg Boy Spending A Year in German School

By HAROLD L. HANN

FAIRMONT, W. VA. — Sponsored and directed by the International Christian Youth Exchange, Jon William Rose, son of Mr. and Mrs. W. W. Rose of Clarksburg, is spending a year in Germany as an exchange student. He is the house guest of Frau Ruhnke and her family in Paderborn, Westphalia.

Jon had a week's orientation at Drew University before leaving for Brussels, Belgium, with 56 other American students who were bound for The Netherlands, Sweden or Germany.

He is a member of St. Mark's Church, where the Rev. James R. Stephenson, pastor, who he has been president of the Luther League, a member of the choir, and a former acolyte and usher.

In exchange for Jon, the Rose family will be host to Rudolph Thiem of Hannover, Kleefeld, Germany, who is attending Washington Irving High School in Clarksburg. His mother resumed her profession as an architect after her husband was killed in the last World War. Rudolph has been speaking to church groups in and around Clarksburg.

Meetings Scheduled in May

POST-EASTER MEETINGS in this area include a synodical workshop on Christian Service with ULCA Director of Inner Missions, Harold W. Reisch as resource leader, May 5-6, at Jackson's Mill.

The West Virginia Synod and the synodical ULC Women will hold their annual conventions May 15-17 at the same place. Executive secretary of the Board of Foreign Missions, Dr. Earl S. Erb, will be the ULC representative. The Monongahela and Allegheny ULC Men Rally will be held at Holy Trinity, Elkins, on the afternoon of Pentecost.

Camp Luther, with the Rev. Charles

Grand, St. Paul's, Huntington, as director, will begin its 16th year of service to the South of synod on June 11.

JEANNE SUMMERS of Grace Church, Fairmont, has been chosen a LLA Caravaner for 1961. She has been active in Luther League work both local and synodical, and holds a scholastic ranking as a senior at Fairmont West Side High. She will enroll at West Virginia University this fall.

AMONG THE SYNOD'S mission congregations, Grace Church at St. Albans had an increase of 33 per cent in communing membership during the past year. Holy Trinity Church, Elkins, grew 22 per cent in communicants, and St. Peter's, Point Pleasant, showed a growth of 17 per cent.

TEXAS-LOUISIANA

Synod's 110th Convention Set in Houston May 22-25

By DAVID F. COOPER

AUSTIN, TEXAS — Arrangements for the 110th annual convention of the Texas-Louisiana Synod, to be held May 22-25 in Grace Church, Houston, were approved by the executive committee in February.

Dr. H. T. Rasmussen, of Minneapolis, president of the Board of American Missions, will be the ULCA representative. Chaplain will be the Rev. Myron K. Blackburn, pastor of Salem Church, Houston.

An ordination service will be held May 24. The board approved the finance committee's recommendation of a \$218,000 Part I budget for 1962, including a \$15,000 "downry" gift to the new Lutheran Church in America when it is constituted.

More First Units Completed

HOME MISSIONS committee report to the convention will include a color-slide picture story of the construction program, featuring completed first unit buildings.

Recent additions to the list include a contemporary \$109,000 building for Ascension Church, Lubbock, entered on Feb. 26. Synod

Augustana-Texas Approves

Merger by Unanimous Vote

TEXAS CONFERENCE of the Augustana Lutheran Church ratified the merger plan of the Lutheran Church in America at its convention in Dallas March 9.

Following announcement of the unanimous vote, the entire convention rose to sing the Doxology in honor of the historic occasion.

The action was recorded on film and televised by a Dallas station later that evening.

President Philip L. Walberg preached at the consecration service. The Rev. Richard Carfrae is pastor of the congregation organized in 1957.

President Wahlberg also spoke at the service when First Church, Garland, entered its new first unit building on March 5.

CONTRACTS are being let for construction of St. Martin's Church, Houston, the Rev. Manfred Holck, Jr., pastor, and St. Luke's Church, Richardson, Dr. F. Leslie Conrad, Jr., pastor.

Work Camp on the Border

LUTHER LEAGUE of America will sponsor its second work camp in the Texas area in two years. Headquarters will be at Grace Church, Harlingen, the Rev. Vance Daniel, pastor. Director will be the Rev. David F. Cooper, of Austin.

The project will stretch across the Mexican border. One job will be painting and repairing an old frame building used as a parochial school for a Mexican Lutheran mission. Projects will also be carried out at Iglesia Evangelica Luterana, a Latin-American mission in Brownsville.

GRACE CHURCH, Houston, the Rev. David F. Conrad, pastor, observed the 40th anniversary of the dedication of the original church by burning the \$16,000 mortgage.

Synod Getting Five New Congregations Before Convention

By LOUIS F. MERTZ

LOS ANGELES—Five mission congregations of the Pacific Southwest Synod will have been organized and received by President Carl V. Tambert prior to the 70th synod convention, to be held at Pasadena May 15-18.

St. Peter's Church, Pinole, Calif., was organized April 2. The Rev. Raymond Stiffler is the pastor and developer. Bethlehem Church, which has been holding services at the Los Alamitos race track club house, was to be organized April 9. The Rev. Carl Roessler is the developer.

Scheduled for organization April 30 are Shepherd of the Desert Church, Sun City, Ariz., Dr. Albert B. Schwartz, pastor, and United Lutheran Church, Port Hueneme, Calif., the Rev. Theodore Foreid, pastor. On May 7 Faith Church, Santa Rosa, Calif., will be organized. The Rev. Robert Freistedt is pastor.

Hugh Leiper, steering committee chairman of proposed new Rancho Santa Fe mission, points out building site to Dr. G. B. Strickler



Five New Fields Approved

FIVE MORE MISSION fields in the synod territory have been approved by the Board of American Missions for service and survey. They are at Salinas, Barstow, San Joaquin and Lompoc, Calif., and Deer Valley, Ariz.

The Rev. Thomas Cooper inaugurated worship services in the new field at San Joaquin, on Palm Sunday.

PRINCE OF PEACE CHURCH, Northridge, Calif., organized as a congregation late in 1959, broke ground March 26 for its first unit building.

GOOD SHEPHERD CHURCH, Fresno, will hold a service of entry into its new church building on April 23. The Rev. Lloyd Jacobson is pastor.

"Lutheran Night" at Coliseum

UNITED LUTHERAN CHURCH MEN of Southern California will sponsor "Lutheran Night" at the Los Angeles Coliseum on April 14, when the Los Angeles Dodgers play the Pittsburgh Pirates. About 3,000 are expected to take part.

AMONG RECENT mission fields in Southern California is the Rancho Santa Fe-Escondido area, where Lutherans began meeting under the guidance of the Rev. G. E. Molgren, pastor of the House of Prayer (Aug.) Church, Escondido.

After the first ten weeks, leadership was taken over by Dr. Gerald B. Strickler, teacher at Long Beach State College, and member of the Pacific Southwest Synod. He is conducting Sunday meetings, cultivating the field in preparation for the establishment of a new ULCA congregation.

A site has been chosen tentatively for the future church (see photo at left).

CHURCH VOCATIONS SUNDAY will be observed April 16. Emphasis this year is on the Pacific Lutheran Seminary at Berkeley.

LUTHERAN CHURCHES of Phoenix, Ariz.,

The Lutheran

sponsored showing of the *Martin Luther* film on television in January.

CHRIST CHURCH, Downey, Calif., welcomed Adolf Gerber, intern pastor from Germany. He will serve with Dr. J. Emory Ackermann, pastor, for six months.

TRINITY CHURCH, Long Beach, Calif., has instituted a "Dollar a Month" club to help men preparing for the ministry. Pastor Neville A. Awerkamp says the congregation has sent three men into the ministry during the past ten years. At present another member of the congregation is a seminary student, and two others are preparing in college.

GROUND WAS BROKEN in February for the first unit building of Christ Church, Clovis, Calif. The \$70,000 structure is to be a chapel seating 200 persons, with five classrooms for the Sunday school.

At present the congregation is meeting in a remodeled home on the four-acre church site. The dwelling will later be used for youth activities.



Turning earth for first unit at Clovis

The Rev. Bertrand Johnson is pastor of this two-year-old mission congregation.

American Leprosy Missions



financial instrument of Protestantism in a Christ-centered ministry to victims of leprosy works through missionary personnel of 50 mission boards and cooperative groups provides medical, material, social and spiritual help to more than 100,000 patients in 268 treatment centers in 27 countries

American Leprosy Missions is a related agency of both the National Council of the Churches of Christ in the U.S.A. and the National Association of Evangelicals

American Leprosy Missions, Inc.

297 Park Avenue South, New York 10, New York

- ☐ I enclose My gift of \$..... for victims of leprosy
- ☐ Please send me information on your Gift Annuity Plan
- ☐ Please send me your free literature

Name

Street

City Zone..... State.....

(14)

KNOW ... your neighbor
his church
the issues

PRIMER ON
ROMAN CATHOLICISM
for PROTESTANTS

Newly revised edition by Stanley I. Stuber

\$3.50 at your bookseller

ASSOCIATION PRESS • 291 BW'Y, N. Y. 7

now is the time
to order:



"Jeremiah, The Reluctant Rebel," 50 frame, sound-color filmstrip, for use on May 14, Intermediate, Christian Growth Series. (VSD708R) \$9.00.

Write for Audio-Visual correlation list, giving suggestions for other Sunday school departments.

LUTHERAN CHURCH SUPPLY STORES

(United Lutheran Publication House)

See page 51 for nearest branch address

**SERVICE TO EDUCATION AND
SECURITY FOR YOU**

A Thiel College annuity or life income contract offers an opportunity to serve Christian Higher Education while providing for your security with a fixed annual income for life. Contracts are available for as little as \$500 to persons 45 years of age or over. Rate of income is determined by the purchaser's age at the time of purchase, remains fixed for life, never varies. Income rates range from 3.5% to 7% per year for life. Contracts may be made directly with the College or with the United Lutheran Church Foundation, designating Thiel as recipient.

• Address inquiries to:

The President
Thiel College
Greenville, Pa.

WESTERN CANADA

**Spruce Grove Congregation
Moves Into New Building**

By E. G. GOOS

EDMONTON, ALTA.—Something new in the Synod of Western Canada was the closing service at St. Matthew's Church, Spruce Grove, Alberta.

"Your 55-year-old church, which is to remain here as a landmark of pioneer days," said the Rev. G. C. Weidenhammer, guest speaker, "will serve you as a monitor to attend your new church."

Taking the Bible from the lectern while visiting pastors, the Rev. O. Frank and the Rev. G. Remus, carried the communion vessels, Pastor L. F. Schoepp led the congregation in procession from the old church to the new building in Spruce Grove.

"As you enter a new door," the Rev. E. G. Goos exhorted, "leave behind any restricting tradition and get a vision of great opportunities."

Saskatoon Church Dedicated

AT SASKATOON, SASK., Trinity congregation dedicated their new building on the same Sunday, March 5. Built of natural fieldstone, the church is in the form of a floating ship with an "A" roof and skylighting.

Synod President Reinhold Sedo and his assistant to the president, the Rev. A. Goos, assisted Pastor Bert Zemke in the dedicatory service. This is probably among the finest Western Canada Synod churches equipped with kneeler pews.

FIRST UNITED LUTHERAN CHURCH at Flin Flon, Man., has approved building plans for a new church, construction to begin early in April. Prince of Peace mission at Boniface, Man., has acquired a church site. St. Timothy at Regina, Sask., has approved plans for the building of a parsonage.

ST. JOHN'S CHURCH, Edmonton, Alberta, recently laid the cornerstone for an educational unit.

FIFTEEN CONGREGATIONS of synod reached or exceeded 100 per cent apportionment giving in 1960. Among them were four missions that had recently built either a church or a parsonage.

New Missions to Organize

MISSIONS LOOKING forward to organization at Easter or a little later include Cross Church at Calgary, Holy Cross at Jasper Place, Edmonton, and the mission farthest north, at Whitehorse, Yukon Territory.

The Rev. O. J. Larson of Glenboro, Man., has been called to develop a mission in another area in Jasper Place. The Rev. Lothar Swabe is developing a mission in the Fairview-Acadia area of Calgary, Alberta. The Rev. Otto Frank will develop a bilingual mission at Port Alberni, B. C.

THE REV. ROGER HUEBNER was installed Feb. 5 as pastor of St. Timothy Church, Regina, Sask.; the Rev. Edwin Hanson as pastor of a federated parish including five rural churches in the Regina area; and the Rev. A. Miller as pastor of the Lipton-elliher parish.

Sister Frieda Gatzke is serving under the board of American Missions at St. Mark's, Regina, Sask. The Rev. Fritjof Reinhardt has accepted the call to Inglis, Man., and the Rev. H. Poggemiller, Creston, B. C., has accepted the call of St. Peter's in Winnipeg, Man.

Evangelism in Whitehorse

THE REV. CLIFTON M. WEIHE, associate director of evangelism, visited congregations in Winnipeg, Man., Edmonton, Alberta, and the mission in Whitehorse.

The Rev. Modris Gulbis, mission developer at Whitehorse, writes: "Eighteen lay visitors took part in a lay visitation arranged during the recent visit of Pastor Weihe. One person had done some calling in years past, five had participated in 1960; but for the other twelve this was their first experience in church visiting. Three of the calls showed immediate results and two calls proved to have been influential within a

week's time. One person visited came along with the visitors to the report meeting."



IN MIAMI, FLORIDA

St. Peter's

The New Cathedral of the South

33rd to 34th Avenue
on West Flagler Street

Worship

8:00, 9:30 and 11 A.M.

Historical St. John's

81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"

Sunday School: 9:30-Noon

The Worship Service: 11:00 A.M.

Polish Worship: 9 A.M. Spanish Worship: 3 P.M.
Rev. Fred P. Eckhardt, Pastor



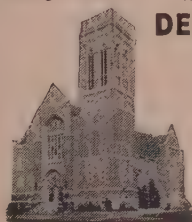
PHILADELPHIA'S NEW MESSIAH LUTHERAN Church

Broad & Boulevard (4400N)
C Bus, R Bus, Subway

DR. ROSS STOVER Preaches

11 A.M. 7:30 P.M.

Visit St. Paul's



The Downtown Church in DENVER, COLO.

16th at Grant
(1 block north of Capitol)

SERVICES

9:15 and 11:00 A.M.

SUNDAY SCHOOL

9:15 A.M.

Dr. Elmer W. Harner
Pastor

CHRIST THE KING



LUTHERAN CHURCH IN THE LOOP

327 S. La Salle Street
(second floor)
CHICAGO

LLOYD L. BURKE, Pastor

Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.

WEEKDAYS

12:10 p.m., 12:40 p.m.

Spryfield Mission Becomes Church of the Reformation

By DOUGLAS A. CONRAD

HALIFAX, N. S. — Another mission was added to the list of newly organized congregations when the Church of the Reformation at Spryfield, Halifax County, Nova Scotia, was officially organized on Feb. 19.

The congregation was organized with a baptized membership of 109 and a confirmed membership of 67. The Rev. Clyde W. Wentzell was the mission developer, and was called as the first pastor.

The service of organization was conducted by the Rev. Otto Reble, who is in charge of missions in Canada. At the afternoon service the preacher was the Rev. Douglas A. Conrad, president of the Nova Scotia Synod.

DEL BEIER, senior student at Waterloo Seminary, has accepted a call from the Board of American Missions to be mission developer in Fredericton, New Brunswick. He will begin after ordination this spring.

The Rev. Andrew Kazar, pastor of the Mahone Bay Parish, has resigned effective April 30. He plans to return to the New York Synod.

The Rev. Leonard Rodbourne, pastor of the Conquerall Parish, has resigned, to become pastor of the Quakake Parish, Ministerium of Pennsylvania.

WALTER JENSEN of the ULCA Department of Stewardship, visited the congregations at Spryfield and St. John's, Newfoundland, to help their stewardship programs.

Four New Church Colleges Planned in Waterloo Area

WATERLOO LUTHERAN UNIVERSITY will have lots of company within a few years according to plans announced this month. Founded in 1911 as Waterloo College and affiliated with the United Lutheran Church of Canada Synod, the institution had in 1962 added Waterloo Seminary.

The institutions were connected with the University of Western Ontario for degree granting purposes.

Two years ago, a science faculty was established as the University of Waterloo. The Canada Synod decided to retain its own institution, and the college and seminary were incorporated into Waterloo Lutheran University.

This month four other church bodies announced plans to set up liberal arts colleges affiliated with the University of Waterloo. The groups are the Anglican, Roman Catholic, Mennonite churches and the United Church of Canada.

Anglicans expect to complete in September, 1962, Renison College at a cost of about \$300,000. St. Paul's United College will be erected by the United Church at a cost of \$600,000.

The Rev. C. L. Siegfried, rector of Jerome's College at Kitchener said a Roman Catholic unit not yet named would also build next year on the Waterloo campus. Mennonite leaders organized a foundation to construct Conrad Gebell College.

CAN YOU ANSWER Jehovah's Witnesses? YOU CAN!



Subscribe for the bi-monthly
**CONVERTED JEHOVAH'S
WITNESS EXPOSITOR**
published and edited by
William J. Schnell
author of
**THIRTY YEARS A WATCH
TOWER SLAVE, and INTO THE
LIGHT OF CHRISTIANITY**
Fill in coupon below

CONVERTED JEHOVAH'S WITNESS EXPOSITOR
2889 Guss Ave., Youngstown 8, Ohio

Yes, I need help

LP

..... 1 yr. subscription, 65c	\$.....
..... 3 yr. subscription, \$1.75	\$.....
..... copies Into the Light of Christianity,	\$2.95 \$.....
..... copies 30 Years a Watch Tower	\$.....
Slave, \$2.95	\$.....
Total Enclosed	\$.....

Name
Address
City..... Zone..... State.....
The Converted Jehovah's Witness Expositor is
today the hall mark for effective soul
winning work!

Every Congregation Gets Full Merger Explanation

By CHARLES L. STRUBEL

LOUISVILLE, KY.—All congregations in the Kentucky-Tennessee Synod are getting first-hand information about how the forthcoming merger will affect them. Dr. Gerard D. Schuch, synod president, has appeared before about half the congregations since November, and will continue his presentations until they have been covered.

This is one of the synods whose territory will be divided in the new Lutheran Church in America. Kentucky congregations will be members of the new Indiana-Kentucky Synod, and Tennessee congregations will be assigned to the new Southeastern Synod with Georgia, Alabama and Mississippi.

Representatives of the Kentucky-Tennessee and Indiana Synods, and of the Indiana District, Augustana Lutheran Church, met March 7 and 8 in Indianapolis for the start of several conferences to discuss merger problems. The presidents of the three groups were designated as a steering committee.

THE TWENTY-EIGHTH annual convention of the Kentucky-Tennessee Synod will be held May 13 at Third Church, Louisville.

Councilmen Learn at Rallies

REGIONAL RALLIES for church councilmen have been held monthly during the past winter. Subjects included home missions, church property insurance and programs to stimulate church attendance.

One councilman remarked, "This is what we should have been doing for years. I am just learning now, after having been a councilman for several terms, what is expected of me."

NEW CHURCH BUILDINGS were dedicated by two congregations. Faith Church, Erlanger, dedicated its first unit late in January. St. Luke's Church, Cold Springs, dedicated its first unit in mid-February.

IF OLDER PEOPLE can't climb steps to enter

Lutheran CHURCH SUPPLY STORES

(United Lutheran Publication House)

2900 Queen Lane, Philadelphia 29, Pa.

22 W. Madison St.
Chicago 2, Ill.

610 Wood St.
Pittsburgh 22, Pa.

1233 Hampton St.
Columbia 1, S. C.

805 Locust St.
Des Moines 9, Iowa

3103 W. Sixth St.
Los Angeles 5, Calif.

31 E. North Ave.
Baltimore 2, Md.

32 N. Second St.
Harrisburg, Pa.

237 King St. W.
Kitchener, Ont., Canada

115 S. 13th St.
Philadelphia 7, Pa.

17 Park Place
New York 7, N. Y.

1317 S. 16th St.
Milwaukee 4, Wis.

219 W. Sixth St.
Austin 61, Texas

11 Arzuaga St.
Rio Piedras, P. R.

Your denomination's official source for church and church school supplies and articles of Christian significance.

Order from the branch nearest you.

Pocono Crest Camps

Pocono
Pines
Pa.

CHICKAGAMI for BOYS
NAWAKWA for GIRLS

Controlled by Valparaiso University.
36th Season. 2,000-Acre Estate atop the Poconos. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran services. Booklet "TL"—4 wks. \$170—8 wks. \$295

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

The Seminary in the West is accepting applications for admission from college graduates of top flight quality. Men, would you like to earn a Bachelor of Divinity degree? Women—a Master's degree in Christian education? Act now. Today may be your decision day!

Apply early. Our new class enters Sept. 4, 1961. Catalog. Information.

KENTUCKY-TENNESSEE . . .

the nave, how do you get them to worship?

First Lutheran Church, Louisville, has the answer. An elevator shaft was provided in its new \$170,000 building, recently dedicated. It took another gift of \$10,000 to get the elevator. It is now being installed.

Synod Convention Calendar

April 17-20

NORTH CAROLINA:

St. Mark's Church, Charlotte

April 18-20

GEORGIA-ALABAMA:

St. Mark's Church, Huntsville, Ala.

April 24-27

ROCKY MOUNTAIN:

St. Paul's Church, El Paso, Tex.

May 2-3

KENTUCKY-TENNESSEE:

Third Church, Louisville, Ky.

May 5-7

NOVA SCOTIA:

Resurrection Church, Halifax

—CHANGES OF PASTORATE—

GEORGIA-ALABAMA

RHODA, CLARENCE W. From Faith Church, Little Rock, Ark. To Apostles Church, Sandy Springs, Ga.

ILLINOIS

KARNUTH, DONALD W. O. From Faith Church, Forreston. To Fox Lake, mission developer.

INDIANA

BAER, GARLAND. From Prince of Peace Church, Gary. To Advent Church, Greenwood.

MARYLAND

LOTTICH, G. PAUL. From Christ Church, Roanoke, Va. To Salem Church, Catoctinville, Md.

NEW YORK AND NEW ENGLAND

BRAND, GEORGE H. To Advent Church, Manhattan, N. Y., assistant pastor.

DEXNIS, PETER J. From St. Peter's Church, Bethlehem, Pa. To Holy Trinity Church, New York, associate pastor.

PLAGEMANN, OTTO. From St. John's Church, New Britain, Conn. Retirement.

NORTHWEST

IPSEN, CARL. From Calvary Church, Teton, Wyo. To Faith Church, So. Beloit, Ill.

LOGES, RALPH G. From Mt. Olivet Church, Medicine Lake, and St. Philip's Church, Parkers Lake, Minn. To St. James Church, Columbus, Mont.

NITZ, JACK. From Lake Park Church, Milwaukee, Wis., assistant pastor. To Mission Church, Billings, Mont.

WILD, MARK. To St. Luke's Church, Waukesha, Wis., assistant pastor.

OHIO

GUNTHER, WILLIAM F., JR. From Miller Church, Pa. To Olivet Church, Sylva, Ohio, associate pastor.

HALL, ROBERT F. From First Church, Lima, Ohio. To Emmanuel Church, Elyria, Ohio.

KETTLEHAKE, LARRY E. From St. John's Church, Ingomar. To Mentor on Lake, mission developer.

MILLER, FRANK A. From St. Thon

The Lutheran

YOU SHOULD SEE THIS BOOK

Before ordering

BRONZE PLAQUES

- MEMORIALS • HONOR ROLLS
- TABLETS • TESTIMONIALS

Write for Free Catalog A 104 For Medals and Trophies ask for Catalog B 104

INTERNATIONAL BRONZE Tablet Co. Inc.,
150 W. 22nd St., New York 11, N. Y. WA 4-2323



Individual pieces. Complete chancel renovations. New installations.

CHURCH FURNITURE

Expert workmanship in our own woodshop means satisfied customers. We can suggest designs or quote on your architect's prints and specifications. Write for FREE Catalog, 113E, giving information on Chancel Furniture, Paraments, Stoles, Choir and Clergy Vestments, Altar Brass, Communion Ware.

Write to Dept. L

ECCLESIASTICAL ARTS
2900 QUEEN LANE, PHILADELPHIA 29, PA.




Church, Bricktown, N. J. To Streetsboro, mission developer.

EPOLD, W. G. From Redeemer Church, Pennel, Pa. To Lutheran Service Society of Northern Ohio, chaplain and executive director.

PACIFIC

ER, THOMAS. From Trinity Church, McMinnville, Ore. To Faith Church, Salem, Ore.

U, CLINTON. From Waimanalo, Hawaii, mission developer. To St. Mark's Church, Portland, Ore., assistant pastor.

HROEDER, BURTON W. From Nativity Church, Wonder Lake, Ill. To St. Andrew's Church, Portland, Ore.

PACIFIC SOUTHWEST

HAHRER, IRL C. From Holy Communion Church, Berlin, N. J. To Lompoc, Calif., mission developer.

PENNSYLVANIA MINISTERIUM

LL, W. CHESTER. From Grace Church, Wyndmore. Retirement.

HR, LUTHER K. From Zion Church, Tamaqua. To Lutheran Children's Bureau, case worker.

PITTSBURGH

NEW, RAYMOND E. From Zion First Church, Ambridge, Pa. To Christ Church, Wilmerding.

HOLZ, FREDERICK C. H. From New Florence Parish, Pa. Retirement.

JLHAMER, FRANK H. From St. Paul's Church, DuBois, Pa. To St. Matthias Church, Greensburg.

EICHART, ALVIN E. From St. Matthew's Church, Crafton, Pa. Retirement.

ROCKY MOUNTAIN

ARMANY, WAYNE F. From St. Paul's Church, Calhan, Colo. To Hobbs, New Mexico, mission developer.

WARTBURG

ELTER, R. R. To Unity Church, Milwaukee, Wis.

WESTERN CANADA

RANK, OTTO. From St. John's Church, Golden Spike, Alta. To Port Alberni, mission developer.

HOOS, WALTER M. From Nelson, B. C.,

mission developer. To St. Luke's Church, Winnipeg, Man.

PARISH WORKER OR PARISH WORKER-ORGANIST

for suburban Milwaukee Lutheran congregation. Experience preferred but not essential. Write stating qualifications and availability, Box 400, The Lutheran.

WANTED

Kindergarten teacher with degree for Texas Christian Day School. Ideal situation. Accept salary. Good opportunity for couple that might want to move to great Southwest. Lutheran Christian Day School, 2711 West Michigan, Midland, Texas.

EDUCATION AND YOUTH DIRECTOR

for growing Chicago suburban congregation. Position to begin approximately September 1, 1961. In reply give education, experience, and salary requirements. Zion Lutheran Church, 10 Deerfield Road, Deerfield, Ill.

FOR SALE

Cottas — Surplices. Good condition, reasonable price. Contact Miss Kathryn Druckenmiller, 63 Noble St., Kutztown, Pa.

A PRIEST SPEAKS HIS MIND

by Rev. W. E. R. O'Gorman. Widely reviewed and advertised in leading Religious periodicals. "This book should be in the hands of every Protestant in America." 190 pp. 29 Chapters, \$2.50 postpaid. Booklet: "Mixed Marriages" 20 for \$1.00. Author: P. O. Box 1053, Glendale 5, California or from all Lutheran Church Supply Stores.

VISIT THE BIBLE LANDS

With Dr. Jacob Myers, Professor of Old Testament, Lutheran Theological Seminary, Gettysburg, Penna. July 4th departure for 31 days. Rome * Athens * Egypt * Lebanon * Syria * Jordan * Israel. \$1,597. Four European Tours also available. Lutheran Foreign Tours, Horseheads, New York.

FLORIDA'S GREATEST

homesite value. High, dry ¼ acre site, \$305. No money down, \$10 monthly. Free photos, write Dept. 608-G, Rainbow Park, Box 521, Ocala, Florida. (AD59067Z-2).

IN ROMAN CATHOLIC churches in the U.S. a massive campaign is underway to urge people to write to their congressmen urging federal aid for parochial schools. The Roman Catholic hierarchy has taken a hard line of opposition to any federal aid to public schools unless parochial schools are aided too.

This is the boldest aggression against the American principle of separation of church and state which Roman Catholics have attempted on a national scale.

Something of this sort came in 1949 when Cardinal Spellman staged a one-man attack on Congressman Barden who sponsored an aid-to-education bill which specifically stated that no federal money would be used for parochial schools. Cardinal Spellman called Mr. Barden "a new apostle of bigotry."

He also swung on Eleanor Roosevelt with harsh words (said her writings revealed "misinformation, ignorance, or prejudice") because she opposed public support of parochial schools.

This time Cardinal Spellman is again the leader, but has a lot of followers among Roman Catholic spokesmen, principally because this is the year when a federal-aid-to-education bill has the best chance of being enacted by the Congress.

THIS ONE THING has marked the United States from its earliest years as being different from all other countries—it has prohibited federal support of any church in any form. The government has not been opposed to churches, for a majority of citizens are church members. But in the U.S. the churches must depend on the voluntary support of their members.

This has been good for the churches. It has made them self-reliant in financial

matters. It has avoided giving any church favored treatment. If this principle were overthrown, one of the rock-bottom fundamentals of U.S. life would be gone.

It's obvious, of course, why the Roman Catholic Church is so much concerned. With the increasing number of school pupils it can't afford to maintain a school system to provide for all of them. It will be compelled to fall back on something such as Protestants are accustomed to, sending children to public schools for secular instruction, and supplementing this with after-school or Sunday school classes in Christian teaching.

This would be a great retreat, and the Roman Catholic Church will not consider it while it has a chance of pressuring the U.S. Congress into giving it federal money. This explains the torrent of letters being written to congressmen (Senator Javits of New York said he got 11,000 letters on this subject last month, 7,500 of them in favor of federal aid for parochial schools).

I AM STRENUOUSLY opposed to voting for or against any man for public office because he is a Protestant, or Catholic, or Jew. A man should be judged on his record in public office, as to whether he has been firm in standing for basic American principles. If this parochial school question comes to a vote in Congress there will be a clear-cut issue.

We shall know, in that case, whether a man stands on basic American constitutional principles or is subject to group pressure. It seems to me entirely proper to let our legislators know, before they vote, how we expect to judge them when next they offer themselves as candidates for public office.

—ELSON RUFF

HIGHLIGHTS of 1960

- INCOME

Total for 1960 was \$21,101,354, up from \$18,722,180 in 1959.

- SURPLUS FUNDS

An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now \$9,560,234.

- RESERVE FOR DIVIDENDS

A low mortality rate, conservative management and a favorable return on investments enables us to set aside almost 14% of our total 1960 income for 1961 dividends.

- INCREASED BUSINESS

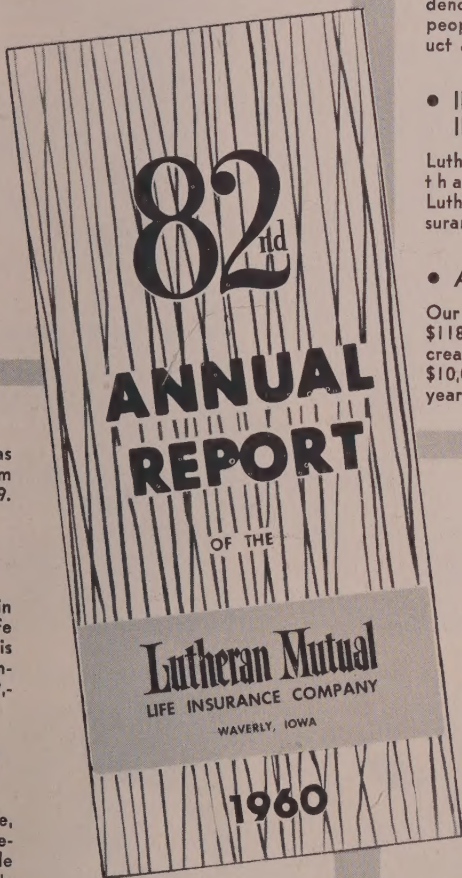
We issued \$18,916,515 more life insurance than the previous year, an increase of 23.1%. Evidence of the confidence people have in our product and our company.

- INSURANCE IN FORCE

Lutherans now own more than \$620,000,000 of Lutheran Mutual life insurance.

- ASSETS

Our assets now total \$118,723,745, an increase of more than \$10,000,000 in the past year.

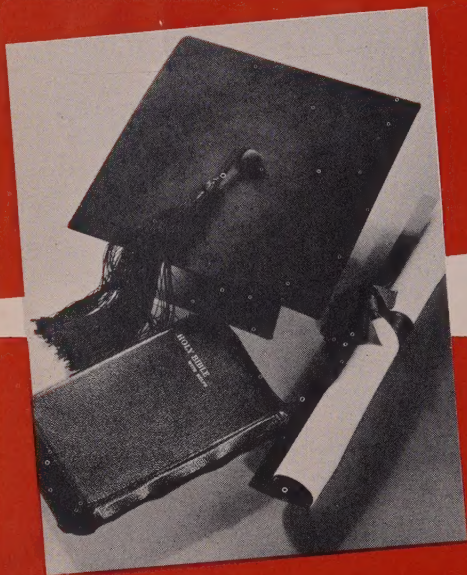


An Old Line Company
-- it does make
a difference!

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa



Harold M. Lambert Studios

GET A COMPLETE EDUCATION

Your Christian college education will help you to

- learn to think clearly and independently.
- establish a habit of self-education.
- cultivate the fine art of Christian living.
- serve as a Christian in whatever work you do.

Get a Christian education at a Lutheran College or University:

California, Thousand Oaks, Calif.
 Carthage, Carthage, Ill.
 Gettysburg, Gettysburg, Pa.
 Hartwick, Oneonta, N. Y.
 Lenoir Rhyne, Hickory, N. C.
 Marion, Marion, Va.
 Midland, Fremont, Neb.

Muhlenberg, Allentown, Pa.
 Newberry, Newberry, S. C.
 Roanoke, Salem, Va.
 Susquehanna, Selinsgrove, Pa.
 Thiel, Greenville, Pa.
 Wagner, Staten Island, N. Y.
 Waterloo, Waterloo, Ont., Can.

Wittenberg, Springfield, Ohio

THE BOARD OF HIGHER EDUCATION

The United Lutheran Church in America 231 Madison Avenue, New York 16, N. Y.